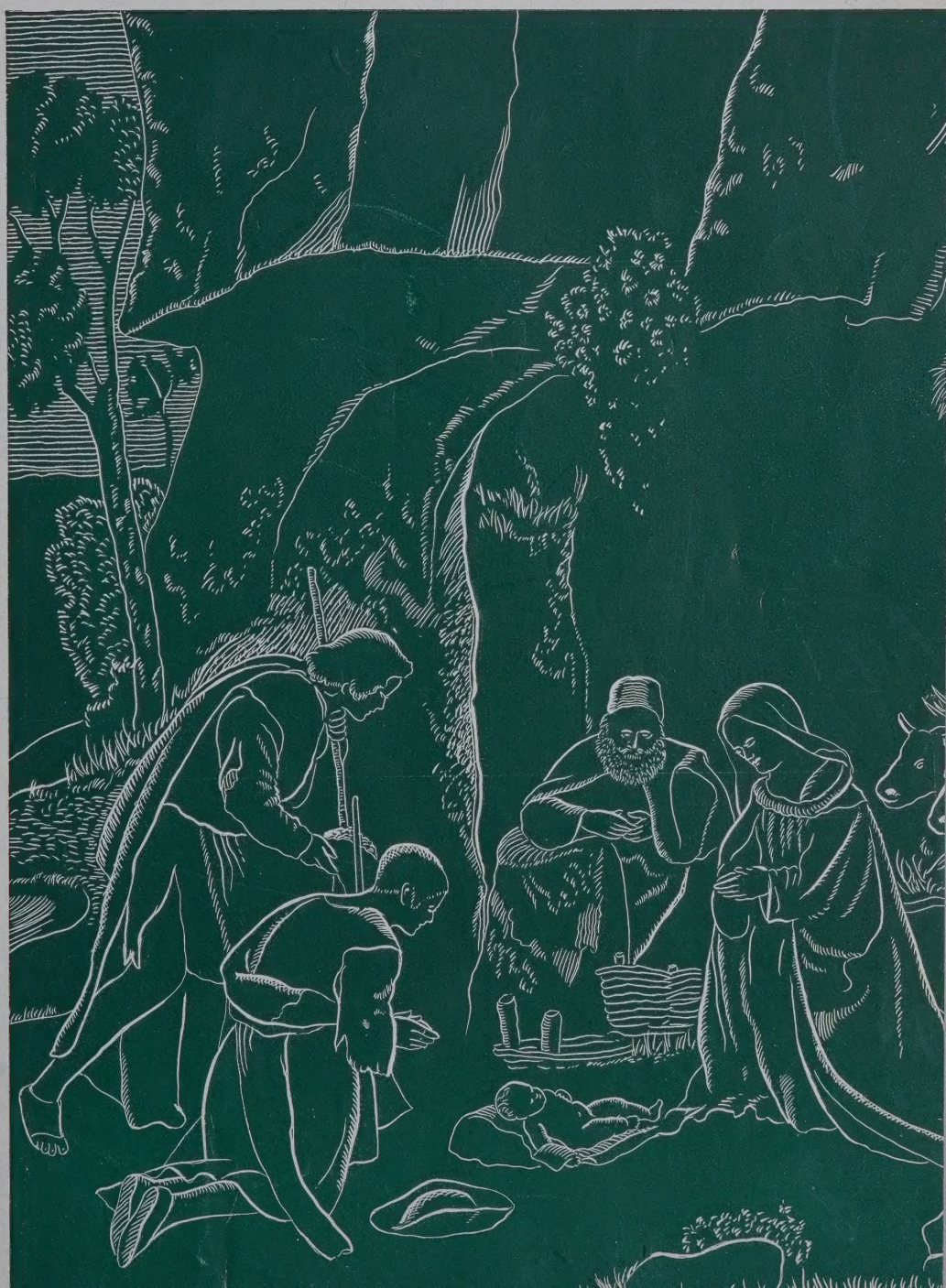
The Pastor

DECEMBER ◆ NINETEEN AND FORTY EIGHT



The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

DECEMBER, 1948 • VOLUME 12 • NUMBER 4

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Editorial

Light for a Dark World 1

Features

We Walk the Ecumenical Highway—*Morgan Williams* 2
The World Council at Amsterdam—*Reinhold Niebuhr* 4
Slants on the Secular—*M. E. Dorr* 6
The Case for Women—*Florence Resor Jardine* 7
(Monday Morning) Ministers' Morals—*Norman S. Ream* . . . 46

Sermon

Christ Above All—*G. S. Nichols* 9

From the Practical Parish

Young People Look at the Church—*Norman L. Trott* 11
Pageant and Song at Christmas—*H. Hughes Wagner* 13
Making the Nativity Real—*Kenneth W. Burgess* 14
Christmas with a Purpose—*A. Wallace Copper* 16
Student Recognition Day—*J. L. Robertson* 17

Pastoral Work

A Ministry to Individuals—*Charles F. Kemp* 19
Clinical Material 21
Questions of the Month 22
Selecting and Training Lay Workers—*Russell L. Dicks* 23
For Your Reading 25

On Theory & Practice

What About Religion for the Wage Earner?—*Edgar M. Wahlberg* . 26

Bible Study

Jesus Is Lord—*George B. Caird* 28

Liturgy

The Epiphany Calendar 30

Adventures in Books & Ideas

The Fountain 32
Reviews—*Gordon Pratt Baker, William R. Cannon, Hugh E. Kelso, John T. McNeill, A. W. Nagler, Everett W. Palmer, Robert F. Ramm, John W. Rustin, Hugh C. Stuntz* 34
Books on Liturgy and Worship–II—*Paul S. Sanders* 42
Books Briefly Noted 48

THE COVER drawing, by Ernest A. Pickup, Nashville artist, is from the famous interpretation of "The Adoration of the Shepherds," by the Venetian painter Giorgione.

THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn., by The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription price, $1.25 per year; single copies, 20c each. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103, P. L. R. Act of October 3, 1917.

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EDITORIAL

Light for a Dark World

IN PERSON, God came upon the stage of history at Bethlehem, long ago. This is what the Christian Church has been trying to say for almost two thousand years; for it has believed that through the life of the man Jesus, the light of the divine came into the hearts of men. Today this is the message of Christmas, just as it has been in other years. The important question that needs to be asked is this: "Are people the same since God spoke to the world through Christ?"

Seeking the light of heaven, men have in all times set out upon their own paths toward the divine. Augustine, the man of the restless soul, traveled the many roads toward goodness that were pointed out to him in the fourth century. He found no peace of mind, however, until he had felt the warmth of God burning away his restlessness. He had learned from the Greeks that the righteous man must climb his self-constructed ladder to heaven. But he discovered that the God of the Christians had taken it upon himself to descend to the human scene, had reached down to pull man up. This is the glory of Christmas.

It is in the miracle of the Incarnation that God has spoken finally and completely to his children. Through Jesus the Christ, God's *light shines in the darkness, and the darkness has not overcome it*—and it never will in spite of the blackness of the arrogance and contentment of men. Like the sunlight, which the darkest clouds cannot keep out of the world, the Lord of hosts has given of himself in order that we may see him.

The faith of the saints is that God would not have created men unless he intended them to know him. Through the Babe of Bethlehem we know the Father of mankind, and the meaning of grace and truth. The center of our Advent message is that God is not only the author of creation, but also our redeeming Lord who can save us from our sins. The Creator-Redeemer God is truly the *light of the world*. We must have the vision of consecrated souls in order to see it.

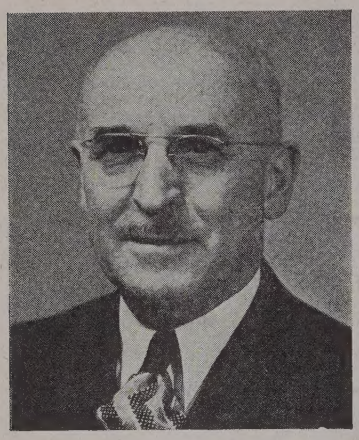
This means that before men can receive the light of God, their hearts must be in the right condition. If we, who are mirrors of the divine, have become covered with the dust of pride or of complacence, we cannot truly reflect His light. Advent is the time of preparation for the coming of "the long-expected Jesus." We must consider the evil in our lives before we can overcome it: How we close our consciences to the cries of a generation of starving children. How we tell ourselves lies about the superiority of a "chosen people." How we make scapegoats of persons caught in sins of intemperance, while we indulge ourselves in the sins of pride; perhaps even praying, "God I thank thee that I am not like this alcoholic or that robber of Wall-Street." (But for the grace of God, we too might have been like one of these.) How we become so engrossed in enticing gossip of our neighbors and our neighbor-countries that we fail to see them for what they really are.

Our preaching this Advent must help people to dust the cobwebs of pride and complacence out of their lives and to prepare them for the Christmas message. When we bow in God's sanctuary with an honest will to have *clean hands and a pure heart*, then we shall be ready to sing:

Come, Thou long-expected Jesus,
Born to set Thy people free;
From our fears and sins release us;
Let us find our rest in Thee.
Israel's Strength and Consolation,
Hope of all the earth Thou art:
Dear Desire of every nation,
Joy of every longing heart.

The face of Christ today must be seen with the eyes of faith. Having the inner warmth of faith we can sing our "Glorias" in the spirit and with all the joy of Christmas. Jesus is *the true light that enlightens every man.* The Incarnation is God's divine ray, shining love and goodness into men's souls. If Christmas means anything to the modern world, we must partake of the faith of the first Christians. Like them, we must be convinced that because of the glorious self-giving light of God's coming to earth, our own lives can never be the same again, as they were before we saw the face of Christ.—***N.S.C.***

We Walk the Ecumenical Highway



By MORGAN WILLIAMS

"Every local church in the world must hear the message of Amsterdam," declares the pastor of First Methodist Church, Kankakee, Ill. He tells of his experiences at the First Assembly of the World Council of Churches, and suggests plans for bringing effectively its message to the local church.

The Nieuwe Kerk at Amsterdam was crowded to capacity, every seat being assigned by number. It was a thrilling hour as the assembled throng within and without the church realized that a truly creative moment had arrived. Inspiring organ music swept through the cathedral gathering the tensions of the moment into vibrant harmonies. The hymnbooks found on each seat were printed in English, French, and German, and the worship service program, likewise, was in three languages. It is difficult to portray the scene. A hush of expectancy fell upon the worshipers as the processional began. More than two hundred official delegates, representing one hundred and forty-six denominations and churches, were on the march. Down the side aisle they came toward the rear of the cathedral, and from thence up the wide center aisle toward the altar. On and on they came, four abreast—representatives of the Church of Christ. One's heart almost stood still as the realization of the magnitude of the event swept in upon him. From every race and color, from almost fifty countries, they came to worship together. Truly it was the beginning of a new Pentecost.

Then the congregation sang. Behind me a Frenchman was singing. Over to one side I heard a German. Beside me the voices were in English. All were singing about the risen Lord, glorifying God, and expressing goodwill toward men. It was Christmas, Easter, and Pentecost all wrapped up in one: an hour never to be forgotten. It was an experience indelibly etched upon the heart and mind.

I am quite aware of the differences that were evident in the assembled throng. We must face the fact that three different communion services had to be held because of the ecclesiastical barriers, which even in this hour of goodwill and fellowship could not be removed. But despite the differences, these official delegates stayed together and wrought out a formula and organization that stands as a symbol of a new day in the Christian movement as it faces the atomic age. It is imperative that every minister in America sense the world, destiny-shaping event which took place at Amsterdam.

Monday morning in the Concertgebouw, where the plenary and group sessions were held, every available seat was occupied. The Archbishop of Canterbury, Geoffry Fisher, was presiding. Marc Boegner, president of the Federated churches of France, arose to present the motion which was to bring the World Council of Churches into being. A brief discussion ensued. Let no one think, however, that there was hasty action. Ten years had passed since the Continuing Committee had wrought out the constitution which now became the basis of action. There was a call for the question. The official delegates almost unanimously voted to establish a World Council of Churches. The audience arose as if electrified. The Archbishop of Canterbury called for a period of silent prayer, at the close of which he offered a prayer of grateful thanks for the experience of this gracious hour.

I

In order that all of us may more fully understand how Amsterdam and the World Council of Churches came to be, let us recall a bit of recent history. The hour of supreme interest which we have just been describing came as a climax to a half century of co-operative effort. In 1910, a World Mission Conference was held in Edinburgh, Scotland. In 1928, the "Mount of Olives Conference" gathered at Jerusalem. It was at this conference that the clergy of the established church and the ministers of the free churches took communion together for the first time. In 1937, the Life Work and Faith and Order Conferences were held in Oxford and Edinburgh. At the close of these last two conferences, seven members were appointed from each, to form a committee of fourteen charged with the responsibility of developing a constitution for continued co-operation.

It is now evident that this action was truly the guidance of the Spirit of God. These fourteen church

leaders met at Utretch, Holland, in May 1938. On May 12, they accepted a constitution which became in 1948 the basis for the present World Council of Churches. One of the astounding corresponding facts of history is the revelation that on the same day of May 1938, the League of Nations, in session at Geneva, Switzerland, voted to dismiss Ethiopia from the League to provide Mussolini the opportunity of making war upon this little helpless nation. Thus at the very moment when international co-operation was falling apart, the Church of Christ was laying the foundation for a new day in Christian unity.

Every minister and every local church must become aware of the story of the ecumenical way as it is etched in human experience. But in a much deeper sense must the rank and file of Christian people see the hand of God moving across this century, shaping the destiny of the church.

Many other forces fit into this world redeeming pattern. Amsterdam and the World Council of Churches was also prefaced by the co-operative movement on the mission field. In many of the lands we find union theological seminaries: India, China, the Philippines, Argentina, and elsewhere. Likewise, through the past half-century, a sense of unity was developing in the homelands. The Federation of Protestant Churches came into being in France. The divided Methodist groups in England found a basis for unity. In Canada, the Methodists, Congregationalists, and Presbyterians formed the United Church of Canada. In our own country, the major Methodist denominations united their forces. The present Congregational Christian Churches express this desire for closer co-operation, as does the Evangelical United Brethren group. There are still other groups looking toward union.

Thus the swift-moving era of expansion and destruction in the twentieth century is compelling the Church of Christ to make a new searching appraisal of the basis of its existence. Amsterdam and the World Council of Churches was the inevitable sequel of this spiritual hunger for Christian fellowship and unity.

World War II revealed how vital was the need for spiritual fellowship to continue, no matter what the political alignments might be. The first meeting of the religious leaders of the world at Geneva, following World War II, brought into focus the thrilling and stirring story of how the provisional World Council organization made it possible for the church leaders in Germany to know that their brethren in Christ in other lands were praying for them publicly and privately. This evidence of Christian unity brought courage to those facing death and despair. When you know the facts concerning the work of the Holy Spirit within the life of the church during this past half-century, you are driven to the conclusion that the present World Council of Churches is indeed within the purpose of God.

II

This is no time for any pastor or church leader to be a narrow denominationalist. This is the hour when through my church, I have the privilege of sharing and working in the Kingdom of God in fellowship and co-operation with one hundred and forty-six other denominations and church groups. The question still remains—how can we implement this wide sweep of Christian followship?

The World Council of Churches issued a series of statements in four great areas: (1) The Universal Church and God's Design, (2) The Witness of the Church to God's Design, (3) The Church and the Disorder of Society, (4) The Church and the International Disorder.

These statements should be read and studied in every local church. Every pastor must feel and help his people to see that the denominational patterns must be stretched until they touch co-operatively a hundred other denominations. If these others are also engaged in this spiritual stretching process, it will not be long before Christians the world over will realize that they belong to each other.

There were other reports presented to the Plenary sessions of the World Council of Churches such as: "The Life and Work of Women in the Church," "The Christian Approach to the Jews," "The Significance of the Laity in the Church," "Christian Reconstruction and Inter-Church Aid." These, likewise, are fields of study to which pastors and local churches must address themselves until the sweep of the Kingdom of God captures their souls, making them more adequate members of the local church because they see the world significance of what they are doing at home.

Every local church in the world must hear the message of Amsterdam. The complete story is now available. As a prelude to the securing of these materials for reading and study, every pastor can help his people toward the discovery of the new world pattern of Christian fellowship by incorporating the world cry for unity in every public prayer. Every sermon preached should have "the world is my parish" passion at the heart of it. Every organized group in the church should time and again be pushed up against the call of this wider Christian fellowship.

In my own parish, our autumn World Mission Institute and family church night has caught the imagination of hundreds of individuals. Each week for the past month, we have been serving supper for an average of three hundred and fifty. The task is to help Christians to walk the highway of ecumenicity; a difficult but challenging task. Everyone wants to do something fine and dramatic, but too often the effort ends with a wishful thought.

Hence during this month our people have had a sharp look at Europe, a wide sweeping prospect of South America and a preview of the Philippines and Japan. China and Alaska are to follow. Those of us who were privileged to travel in Europe can never pause before the throne of God without seeing the fields white to harvest. The Amsterdam commitment to world-wide Christian fellowship and ecumenicity helps us all to move more readily and steadily toward this super-Christian highway.

All of us will be more loyal to our own church when we see how its work becomes a vital part of the Christian Church at work in the world. As the risen Savior lifted up his hand of blessing on the Mount of Olives long ago, so once again he stood above his followers at Amsterdam as these one hundred and forty-six church groups with one accord in joyous Christian fellowship crowned him Lord of all.

The World Council at Amsterdam

By REINHOLD NIEBUHR

Contrasted with the sharp differences on most questions of theology and polity among the churches represented at Amsterdam, there was marked agreement on a radical approach to social and economic issues. This is among the observations of the professor of Applied Christianity, Union Theological Seminary, as he evaluates the first meeting of the World Council of Churches. His article is reprinted from *Christianity and Crisis* (Sept. 20, 1948).

AN ECUMENICAL conference is at once a thrilling and a disheartening experience. It is thrilling because there are so many evidences of a genuine unity of faith and life beyond the national and denominational differences which divide Christendom. One has the feeling that the church does really worship one Lord who rules its mind beyond differences of administrations and diversities of gifts. One realizes too that there is not only a given unity but also a growing unity. Misunderstandings are actually being overcome in days of fruitful discussion and common prayer. New definitions resolve old perplexities. New insights make for a genuine exchange of the various gifts of grace in the various traditions of Christendom.

The conference just ended at Amsterdam was particularly heartening because it brought a long history of growing understanding to both a culmination and a new beginning. Here the churches committed themselves to each other officially in such a way that it marks a real milestone in their history. They have done something irrevocably. They cannot be quite the same again. They have decided that they will maintain this permanent instrument of unity in which they may encounter each other in the spirit of charity rather than competition, through which they will engage in many common tasks and in mutual support of each other; and by the aid of which they will seek to appropriate each other's treasures of faith and of grace. The conference was heartening too because of the strong note on the renewal of the church as the real objective. It was recognized how frequently the causes of disunity are also the roots of the church's irrelevance to the problems of men today. The emphasis was not upon unity merely that a united church might gain the authority which a divided church lacked. It was fortunately recognized again and again that the truth of the Gospel had its own authority which was not derived from the church but which was frequently prevented from reaching the hearts of needy people because of the various sins of the church, its flight from the world into irrelevance, its alliance with powerful classes and groups in society, its mixing the notes of national self-esteem with the truth of the Gospel, its failure to preach a prophetic word of judgment to the proud and the complacent, and its neglect of the poor and needy. The emphasis was upon a renewed church, more instant to show forth the love and mercy of Christ to those whom the tumults of modern history have reduced to despair; more courageous in exalting the majesty of a crucified and risen Savior against all principalities and powers; and more ready to make the church a true community of grace in which racial, national, and class distinctions are overcome. It was felt that the reunion of the churches must be a part of a total process of its renewal.

One heard the witness of the so-called younger churches, the representatives of Asia and Africa, and one realized that the great missionary movement, begun over a century ago, was beginning to bear fruit in the universalization of the church in history as well as in idea. The younger churches brought new insights into the discussion which prevented many a possible one-sided emphasis. Furthermore the discussions between the older churches on polity and order, on theology, and the life of the church, revealed how much of what divides the church represents facets of truth which belong in a total unity. When, for instance, the communion service was held according to the rite of the Dutch Reformed Church on Sunday morning with most of the delegates participating, many representatives of the liturgical churches felt that the special form of the service, involving the seating of the communicants around a common table and the passing of the communion cup from one communicant to another, was a more vivid reminder of the historic last supper and a more telling sacramental exposition of the words "this do in remembrance of me" than any alternative service. These notes of appreciation were generally associated with criticisms of the words of introduction to the communion which expressed a rather hard legalism, a strict separation of the goats who could not participate in the communion from the sheep who could. If the definition of the sinners had not been so archaic and had described the relevant sins of our own day one would have had the feeling that no one really had the right to participate, since no one is worthy to do so. One was tempted to forget that the sacrament is for repentant sinners and that there must be a note of gratitude and rejoicing in it for the mercy of God.

This is merely one illustration of the real ecumenical problem and promise: the endless possibilities offered to the churches to learn of one another rather than to hold jealously to their own particular emphases, practices, or traditions.

The assembly was distressing as well as heartening because it is so apparent that most churches actually do assume that they have the only right order, theology, or way of life.

Statements of agreement were sometimes so general and vague that they said practically nothing at all. In these vague statements neither significant agreement nor significant disagreement is clarified. The amount of sheer empty verbiage which flows in an ecumenical gathering is so great that it seems like a mighty stream of murky water which threatens to engulf the necessarily tiny streams of grace and truth.

The Anglo-Saxon world, unwilling to sacrifice the freedom of historical criticism of the Bible as a real and lasting achievement of the liberal movement, was baffled by the growing literalism of the continent. Thus Karl Barth fought for the rights of women in the church against ecclesiastical traditionalists who were certain that a priest must be a man because Jesus was a man or even because God is masculine. But the thoughtful women in the church were not so well pleased when Barth took back in the name of biblical literalism what he had won against tradition. He warned the women to be most careful not to violate any of the biblical, mainly Pauline, injunctions about the place of women in the church. He granted that some of these were "time-bound" and were therefore not the word of the Lord. But he never made clear just by what measure you determine what is time-bound in Scripture and what is not.

Perhaps the most discouraging aspect of an ecumenical gathering is the complacency with which pious representatives of the churches approach the problems of the relativity of historic viewpoints. Considering that the Christian faith has in its essence a profound undertaking of the fact that man is man and not God and that he does not easily achieve a timeless truth, being himself involved in all the conditions and contingencies of time, one should imagine that Christians would have a little more appreciation of the contingent and conditioned character of particular theological, liturgical, and ecclesiastical traditions. The fact that Christ himself transcends these historical contingencies is recognized because it is realized that it is the power of His mercy which draws Christians together above and beyond their differences. But almost every theological or ecclesiastical tradition insists upon adding something which belongs to the historically contingent to this final truth and regarding it as absolute. It does this with a curious air of complacency which makes one understand the belief of the secular age that the one way to get rid of fanaticism is to get rid of religion. There were touching and gracious examples at Amsterdam of the mood of humility and charity, of the readiness to learn as well as to teach. But there were also examples of the opposite mood, which were obvious enough even though they were expressed with the greatest urbanity and never in terms of a shrill polemic. One realized from all this that the ecumenical process had only begun and that it had a long and hard road ahead; and that indeed the church would have to be shaken and disturbed by the hand of God much more than it has been, before there could be a more genuine disposition of each not to look at his own things but also at things of the other.

In contrast to the sharp differences of conviction on almost every question of theology and polity there was a remarkable consensus on social issues. The churches cannot agree in defining what the true church is, but they have a fairly common mind on what it should do in the present world. The old contrast between American activism and continental quietism has disappeared completely. The European churches awakened to their social responsibilities in the last tragic decade. In doing so they have become considerably more radical than most American churches. With this radical (generally socialist) political conviction they combine an eschatological note, an insistence on the final triumph of Christ over sin, evil, and death, no matter what may happen in the next year or decade or century. This note of New Testament faith was found very baffling by many Americans who thought it connoted irresponsibility toward the pressing problems of the world. Indeed it was expressed in words which seemed to suggest the possibility of human beings achieving a kind of timeless serenity, which had no concerns with this world. Yet the same men who baffled us with such words insisted that the church was much too sentimental in dealing with problems of political justice. It found some of the Anglo-Saxon devotion to such matters as the human rights declaration of the United Nations quite irrelevant in the light of the more pressing decisions confronting the world. Despite the presence of many church leaders from behind the iron curtain, only one, the well known Professor Hromadka of Prague espoused the Russian cause. Every one else was apprehensive about a possible war but every one also seemed quite certain that the best way to avoid it was not to yield to Russian pressure.

There is no sympathy for communism among Christians in Europe. But there is a great deal of hope in it in Asia. It was interesting to hear bishops from India and China argue that communism must not be too rigorously condemned since the millions of Asia were attracted to it by genuine needs arising out of their poverty, their resentment against Western imperialism and the white man's arrogance. One has the uneasy feeling that, as certainly as the march of communism is stopped in Europe, it is on the march in Asia.

This note from Asia served to divide the conference on communism but to increase the consensus on a generally radical approach to social and economic issues. More conservative Americans did not challenge this general consensus on political issues partly, it seemed, because they were convinced as Christians, rather than as political partisans, that the indictment of the old order in the West was necessary and justified from a Christian standpoint.

Beyond these particular political convictions the discussions at Amsterdam did give the impression that the churches were more certainly in a process of renewal than in a process of reunion. Few saw the irrelevance of many churches to the immediate and the ultimate issues of life very clearly and they constantly insisted that the church must help men to solve the immediate issues of social justice and community and to preach the Gospel of the Crucified and Risen Lord more boldly and faithfully that men may not despair in a day of social anxiety, insecurity, and frustration.

slants on the secular

By M. E. DORR

INFLATION is very real. One group blames another for its reality. Recently, we heard a candidate for political office speak about the cause of inflation, giving a reason not heard previously—namely, that bankers, not congress, regulate our supply of money. Now Jerry Voorhis, formerly a congressman from California and at present executive secretary of the Co-operative League of U. S. A., writes: "The constitution says, 'Congress shall coin money and regulate the value thereof.' Congress does neither of these things. It permits the private banking system to manufacture America's money in the form of checking accounts and to loan it into circulation at interest. In 1947 our 674 biggest financial houses made profits *after taxes* of 68 per cent of their capital. . . . This is why our money system is wrong. Our great country could save itself both inflation and deflation, if we enforced the constitution. . . . The way to prevent inflation is to keep the banks from creating too much money. Marriner Eccles proposed measures to do this. They were rejected."

Why can we not read this in metropolitan newspapers and popular magazines? If the reader is interested further he can look at the book, *Other People's Money, and How the Bankers Use It,* by Louis D. Brandeis (National Home Library, 1933). Florence Kelley once said, "No man since Lincoln has understood the common people as Louis Brandeis does." We will feel heartache and pain before long unless the leaders in high places look reality in the face.

THOUGH press and radio frequently have pictured the situation in Czechoslovakia as being against the will of the people, F. O. Matthiessen, who is considered one of our best literary scholars, spent the summer and autumn of 1947 in central Europe, and in his book, *From the Heart of Europe* (Oxford Univ. Press, 1948), writes otherwise. In reviewing the volume, Malcolm Cowley writes: "Worse for the students than being deprived of books was their being deprived of hope. Most of them seemed very weary after six years of war and two years of uneasy peace, and they were obsessed by the fear that the world would go to war again. Caught between East and West they felt powerless to shape the course of history. 'The Czechs were the most vivid exception,' Mr. Matthiessen says. 'They were proud of their recent revolution and proud of their history. They emanated the energy that comes from knowing where you want to go.' His two months in Prague, shortly before the Communists took over the government, were the happiest part of his European journey; but they left him with a feeling of resentment toward the newspapers back home, which carried reports of terror in Prague at a time when nobody there seemed frightened." My personal friend, Don Matchan, who was in Czechoslovakia during the second phase of the revolution, wrote: "The solidarity of the Czech workers is something! There was no violence anywhere. A U. S. radio report from Germany that three students were killed was a lie as far as I could check, and I talked with people who saw the demonstration. There were one thousand five hundred students, not five thousand, as reported." Perhaps it is not too difficult to appreciate the point of view of the Czech masses when one recalls that Fascist Germany overran them twice in one generation.

WHEN Vernon Nash (product of a Methodist parsonage in Missouri, author, lecturer, Rhodes scholar, and internationally known speaker) addressed a group in this small Iowa town last fall, on the subject of world government, he also expressed great hope that the growth of co-operatives would break the seeming strangle hold of monopoly capitalism with its international cartel system. Now we learn that the *Kansas City Star,* the *St. Louis Post Dispatch,* and several other dailies of large circulation, are building a co-operative mill at Birmingham, Alabama, for the production of newsprint. Manufacturers of newspapers are going co-operative! At the time of this writing Prague, Czechoslovakia, is the scene of the biennial congress of the International Co-operative Alliance, where seventy million co-op members in thirty countries will be represented.

Only recently the World Council of Churches met in Amsterdam, and almost simultaneously the World Movement for World Federal Government met in Luxembourg. We read little or nothing in the papers of the latter group meeting, and mostly the capitalist versus communist issue from Amsterdam. How much longer must we wait for world co-operation and world government? Don't we need, now, to become big enough to transfer our loyalty from the nation to the world? The writer firmly believes that to be Christian in this day, in which we still find ourselves alive, it is extremely urgent that we become world citizens; that if we are followers of the Prince of Peace we must resist the trend toward war, for "those who want Peace no longer prepare for War. They prepare for Federal Government."

At the World Federalists Conference in Montreoux (in August, 1947) the acting president, after welcoming the delegates, attempted to explain for the benefit of the public the meaning of the words "World Federal Government." He said that it "is a system of government embracing all the peoples of the globe. The system we desire is called 'federal' to show that we do not desire a single, centralized government to replace existing local and national governments. Thus we want a system in which the local government will deal with local matters; the national government with national matters and *a world government with world matters.* We Federalists believe that without a system which combines a Parliament, a Court of Law and a Police force, a durable peace between men cannot be realized." Many nations are ready, waiting. Let the people of our country—the leading nation at present—demand it in time.

(M. E. Dorr serves the Methodist Church, Dayton, Iowa.)

The Case for Women

By FLORENCE RESOR JARDINE

Arguments against the full admission of women to annual conferences are seldom based on biblical grounds, but on "practical grounds." The editor of *The Woman's Pulpit*, and minister of Lone Tree (Iowa) Methodist Church, contends that these arguments are not valid, because the church has resources to cope with any practical problems concerning the ministry of women.

"HAVE you been long in the habit of preaching?" asked the rector, in George Eliot's *Adam Bede*, of Dinah Morris, Methodist preacher of the days of John Wesley.

"I first took to the work four years since, when I was twenty-one," she answered.

"Your Society sanctions women's preaching then?"

"It doesn't forbid them, sir, when they've a clear call to the work, and when their ministry is owned by the conversion of sinners and the strengthening of God's people. . . . I understand there's been voices raised against it in the Society of late, but I cannot but think their counsel will come to naught. It isn't for men to make channels for . . . the watercourses and say, 'Flow here, but flow not there' "

In this present day, over a hundred years since the day of Dinah Morris, are not some of the channels for God's spirit choked by the blocking of the way for a complete and unimpeded ministry on the part of women ministers, some of whom have had as clear a call and as fruitful a ministry as women preachers of Wesley's day?

Full ecclesiastical status for women in The Methodist Church has been requested of each General Conference for many quadrenniums, as well as of the Uniting Conference of 1939. In 1920 women were granted the right to hold local preachers' licenses in the Methodist Episcopal Church. I shall never forget the Sunday following the passage of this law when, standing on the steps of a village church, our minister told us about the new legislation. Turning to me, he said, "You should be one of the first women in Minnesota to get such a license."

My pulse beat hard and my spirit leaped up in unspeakable joy. I gave up my work as a high school teacher, secured the license, and started my ministry. That local preachers' license was my only credential to preach the gospel in the pulpit which was opened to me in a way that seemed to me to be miraculous. I have been preaching ever since.

In 1924 the Methodist Episcopal Church granted the right of ordination to women, but in spite of our persistent request at each General Conference since that time, in the M. E. Church both North and South and in The Methodist Church since union, we seem to be no nearer to gaining the right for women to become members of the annual conferences than we were a quarter of a century ago.

The nearest approach to the passing of such legislation was at the Uniting Conference when, after the delegates had voted, the presiding bishop declared that the minority report asking full rights of membership for women had passed. Upon a count vote, vociferously demanded, it was found that the minority report was lost for lack of seven votes.

The Uniting Conference was a harmonizing rather than a legislative body, and the only reason for voting on the matter at all was that a different ruling prevailed in each of the three uniting churches. The Methodist Episcopal Church granted women the right to be fully ordained, but with no membership in the annual conferences. Their status was that of "accepted supply." The Methodist Episcopal Church, South, gave to women no ministerial rights, not even the right to hold local preachers' licenses. The Methodist Protestant Church gave women the right to ordination and full membership in the annual conferences.

Although full status was requested, The Methodist Church at the Uniting Conference took the same stand that the Methodist Episcopal Church had taken: the granting of ordination, but no membership in the annual conferences. Women members of the annual conferences of the Methodist Protestant Church, however, were permitted to keep their conference membership until their retirement. The General Conferences of 1940, 1944, and 1948 have kept the doors and opportunities barred to women, in spite of the fact that hundreds of qualified women are serving as accepted supplies.

You have heard arguments against the admission of women to the annual conferences. Seldom is it argued on biblical grounds in our denomination today, for the sound scholarship of our leaders and the fact of women's ordination would preclude such arguments. So called "practical grounds" are the basis of the arguments usually advanced.

That practical problems would be incurred, in the admission of women to the annual conferences, no one can deny. The Methodist Church, with its genius for organization, can nevertheless meet every such problem and solve it. In fact we have the disciplinary provisions in the articles on location and supernumerary relations to handle any special problems which might arise (See Pars. 375 and 365).

There are always problems in placing ministers, whether they be men or women, but the annual conference doors are sufficiently guarded to keep out the undesirable ministers of both sexes and the placement of others can be worked out, as it is done each

year, in the cases of both men and women. Thoroughly consecrated, sensible women who have a high sense of mission, a reverence for life, and a respect for personality can be trusted in our conferences.

Parenthood does not deter either men or women from being good ministers. In fact, parenthood is an asset, for family problems of the parish are better understood by those who have children of their own. There is no place in the world where children can be better nurtured intellectually and spiritually than in a parsonage, and the problems involved in bringing children into the world and caring for them can be met by the parents if common sense, consecration, and prayer are brought to bear.

The conference need not worry about the fate of the husband of a woman minister. If both husband and wife are Christian, even though their vocations differ, they will work out their problems in harmony and good faith, with no loss to their family relations or to the annual conference.

The Methodist Church has promoted the social gospel with a sacrificial zeal that makes every true Methodist proud of his church. At each General Conference the reading of the episcopal address is anticipated with enthusiasm, for through this quadrennial address our church makes pronouncements on questions of church, state, and world problems. That the church leaders are unawakened to the injustice of the status quo, in regard to women members, is indicated by the fact that not the slightest mention is made concerning the matter of sex discrimination in the episcopal address.

Evidently it does not enter the minds of the men who lead our church that here is a dark area of injustice that deserves condemnation. "Methodism . . . has been a voice of judgment, condemning social and individual sin," [1] but what about the denying of franchise in the annual conferences to women who pastor their churches with heart and mind and soul and physical strength, with no hope of advancement? Some of these women build up church after church, and each time a move is necessitated they start at the bottom again to build up another run-down church.

The church makes bold, glorious, and fearless pronouncements on temperance, ecumenical relationships, need for ministers, rural problems, education, missions, church union, international situations, racial injustice, nationalism, the emancipation of labor, and other causes, proclaiming in these pronouncements that "We judge practices by the Christian gospel." [2] In spite of the pleas of qualified women the same church ignores the liberating gospel which declares that *There is neither male nor female, for ye are all one in Christ Jesus,* by keeping the doors of the annual conferences barred to them. Such a church needs an awakening, a repentance, and *works meet for repentance.*

This prevailing condition threatens the spiritual integrity of the church: for how can a church which preaches justice and then denies it to some of its own members remain utterly sincere? Is it surprising that more and more of our most brilliant women are turning to secular organizations for places of leadership, since they cannot find them in the church? This entails the loss of talent and ability that should be used directly for Christ and the church. How can a church preach against class legislation and continue to legislate against sex without losing spiritual power?

Most of us (women) who are ministers are ordinary women in talent and ability, quite on a par with the general run of male ministers; unusual only in the sense that anyone committed to a church vocation is set apart by the holy calling. However, among us there may be exceptional women. For the sake of these who are potentially great leaders and great thinkers, the status quo should be abandoned. The church should open the way in order that they may have the opportunity for training which comes from serving on committees, presenting reports, and grappling with problems in the greatest of all bodies for training, disciplining, and developing ability and leadership in the ministry—the Annual Conference.

Although every pulpit is a challenge, the great women among us should have a chance to rise and take their places in the outstanding pulpits of Methodism. The church and the world need them in high places of influence and responsibility, in the realm of their first choice of vocation. Some among us have risen to leadership in larger areas, as women have risen in some other vocations.

Perhaps the most pitiful part of the whole situation is the insidious threat to the moral integrity of our men, who, holding the high spiritual possession of a free entrance and full acceptance into the ministry of the church, deny that same privilege to woman-kind. Fullest spiritual accomplishment cannot come to those who would debar others from their spiritual heritage. The minister who takes his stand against an equal ecclesiastical status for men and women is taking a stand that falls far short of democratic principles, not to mention Christian principles.

Those who have felt God's call to the ministry can realize that to deny that call would actually dull the edge of their worship experience. This realization came to me most forcibly as I made my way through the Freedom Train. There I viewed the great documents of American history, which proclaim the living principles of freedom, supposedly the heritage of every American.

Joy and pride were in my heart, and a sense of humility, as I recognized my debt to the pioneers of the past. There was also a feeling of sadness as I sensed how far we are from "liberty and justice for all."

In the section devoted to rights for women, near the resolution proposing the Woman's Suffrage Amendment, there was a plaque picturing woman's progress. There was a woman tending a baby; a woman at the spinning wheel; a woman in a prairie schooner, pioneering her way westward; a woman teaching in the school room; and a woman bearing a banner, demanding her vote.

Because the Christian Church in America has not kept pace with the state in matters pertaining to women, one picture was lacking—the picture of a woman in the pulpit. Never will woman fully be free until she is granted the potential right to enter the pulpit and preach under the same authority and status as men.

[1] *The Episcopal Address to the General Conference of The Methodist Church, 1948,* p. 11.

[2] *The Episcopal Address, 1948.*

Christ Above All

A CHRISTMAS SERMON

By G. S. NICHOLS

Addressed to ministers, this sermon, by the pastor of Collegiate Methodist Church, Ames, Iowa, urges them to exhort Christians really to accept Christ this Christmas season as *the way, the truth, and the life* (John 14:6).

IT IS nineteen hundred years since Christ came, and still we do not recognize his lordship over our lives. We worship him—and leave him there, adored among the sublimities. We do not take him with us into the market place; we seldom vote as Christians; we have not taught all men of the world to forgive their enemies and to return good for evil. Our statesmen are churchmen, but even so they are not ashamed of their prejudices, their vindictiveness, and their narrow nationalism. Wide areas of human relationships are still untouched by the spirit of Christ.

Ralph W. Sockman, in his book, *The Unemployed Carpenter* (Harper & Bros., 1933) has this to say about the rebuilding of the Church at Santa Sophia in Constantinople by the Emperor Justinian: "Ten thousand masons had been employed in its building. The whole Roman Empire had been ransacked for its marbles, until an edifice was erected which is perhaps the supreme expression of Byzantine art. When Justinian walked into his completed church on dedication day in the year 538, he is said to have exclaimed, 'Solomon, I have surpassed thee!' And he had. It was a church grander than the temple Solomon had erected. And it was built in honor of the lowly Galilean who in his day had been banished from his own temple. What an amazing reversal of fortune for the crucified carpenter! What a personal tribute to him! But did it mean a Christlike reform of conduct on the part of those who built it? No. The records reveal Justinian as a ruler who, despite his ability, was vain, unscrupulous, and easily influenced. And the domain which he ruled was the scene of internal riot and almost incessant warfare."

Have we advanced far beyond Justinian? Dr. Sockman continues: "We too build beautiful churches in which to worship Jesus, and then surround them with ugly conditions of life which deny his lordship and defeat his purposes. We too recognize Jesus in the courts of our rulers. We call in ministers of religion to open with prayer the sessions of our national political conventions which nominate our Presidents, and the sessions of our national Congress which make our laws. But when we listen to the proceedings of these political conventions and those congressional bodies, we sometimes wonder how much good those prayers have done. We so recognize Jesus that we call upon his chaplains to bless our armies and battle flags before we send them forth—forth to the business of killing our fellow men, the most unChristlike business one can imagine."

Brethren of the Christian ministry, let us call upon Christians this Christmas season to accept Christ as *the way, the truth, and the life.*

The Way

I believe with all my heart that Christ is the only way to any future worth possessing. All other ways are detours or dead end streets. We must not only accept his ideal, the kingdom of God on earth, but we must take the way that he took to get there. We must imbibe his spirit and adopt his methods. What can we say about his teaching method?

In the first place, he was always interesting. He startled people; he stabbed their minds awake. He did not aim at being sensational, but he is the sensation of all time. You may not agree with him, but you cannot ignore him. He has something important to say about the great essentials. The centuries stand at attention before him.

Yet he was always simple and understandable. *The common people heard him gladly.* He was a master in the use of material; he knew how to handle it. He gathered illustrations out of the experiences of the day and gave them back loaded down with great spiritual truths.

He was never careless with facts. He did not slide over, obscure, or minimize anything relevant or important. He never presented half-truths as if they were whole truths. He never tried to "put anything over" on anybody.

But his teaching was purposeful. He knew what he wanted to achieve, and he drove straight toward his goal. He was never irrelevant, never marginal; he never chattered about non-essentials. He was driven by a mighty desire to accomplish something significant in the lives of his hearers.

Most important of all, however, he taught by exemplification. He *was* what he taught. We preachers fling words at people every Sunday. But words are empty and impotent until we pour our lives into them. We talk

of truth, but we do not make the truth irresistible by living it. We talk of kindness, but we do not heal many hurts. We talk of God, but we do not *live, and move, and have our being* in God. But Christ did. *The Word became flesh and dwelt among us. He who has seen me has seen the Father.* He did not say, "I show you the way"; he said, *I am the way.*

The Truth

What was his relation to truth, and how did he deal with it? As I have already indicated, he never ignored any facts. He was open-eyed and realistic. He saw both the good and the bad. He saw life doing ugly, cruel things to people. He saw the weak, the beaten, the bewildered. But he also saw goodness, beauty, and love in life. He revered the truth and handled it honestly. He never tried to twist a wrong meaning out of data.

E. Stanley Jones says (in *Victorious Living*, 1936): "One of the test questions of a man's character is this: 'Will that man lie?' And yet how easy it is to lie—even for religious people: the willingness to twist a meaning to gain a point; to misquote if the misquotation gains an end; exaggerations to make impressions; a lack of complete truth in making appeals for funds; misrepresentations in presenting goods for sale! What is at the basis of this looseness with the truth? Is it not often in the fact that we think a lie is sometimes justifiable?

"I once asked some students whether a lie is ever justifiable and got the answers (1) Yes, in business. (2) In politics. (3) To save a life. (4) In war. One argued (5): That it is all right to tell a little one in behalf of a great cause. She wasn't sure of a big one! They thought to be able to lie well was an asset. They did not see that the ability to lie is a liability and not an asset.

"Get hold of the two principles which Doctor Speer lays down: First, God cannot lie. Second, He cannot delegate to you the privilege of lying for Him. Truth is inviolable. The early Christians standing before tribunals, their lives in the balance, could tell the slightest lie and their lives would be saved. They refused. They could die, but not lie."

They were following the Master who was truth incarnate. You cannot think of him trying to give a false impression, telling a lie, or living a lie. He was true and there was no falsehood in him.

As devoted as Jesus was to truth, it is interesting to note that he was never hysterical in the presence of error. How frightened we sometimes become, and how nervously we guard the flickering lights of truth lest the winds of error blow them out and leave the world in darkness. But Jesus was poised and unafraid. He knew that falsehood will fail in the conflict with truth.

He was never overwhelmed by information. He never got lost in data. Some people have much information on many subjects but they do not know what to do with it. Their minds are filled with facts, figures, formulas, and fragments of truth, but it is a hodgepodge in their minds and they are as much bewildered as the most illiterate. They have become fools of reason and dupes of data. That is what Aldous Huxley had in mind when he said, "Ye shall know the truth and the truth shall make you mad." But Jesus said, *Ye shall know the truth, and the truth shall make you free.* He advanced beyond the fragments of truth and was never lost in confusion.

The jigsaw puzzle of life was not too complex for him; he knew where the pieces belong. He knew how to fit them into a beautiful pattern that corresponds to ultimate reality. He saw the truth, he lived the truth, he was the truth.

Primarily, he revealed the truth about man and God. He showed us what God is, and what man, by the grace of God, may become. One cynic says: "Man is only a worm who wriggles around until some chicken gets him." Another says: "Man is an ape who chatters to himself of kinship with archangels while filthily he digs for ground nuts." Still another says: "Man is a sick fly taking a dizzy ride on a gigantic flywheel." But Jesus never talked like that. He thought of men as sons of God, and he showed us how beautiful life can be at its best. He told us that we are not alone in the universe, that our high and amazing destiny is to be friends of God.

The Life

How alive are we? How fully, how abundantly, how completely, how satisfactorily do we live? A few years ago a certain religious group was trying to frighten people into acceptance of Christ by preaching on the nearness of his Second Coming, using as their theme, "Millions now living will never die." One minister changed that a bit and preached a sermon on the subject, "Millions now living are already dead." Some of us are dead in so many areas of our lives that we will not be much deader when we die. But Jesus was fully alive to life. He saw the interesting, the beautiful, the dramatic, the romantic in the miscalled "commonplace." His life was lyric and epic; it surged with eternal significance. We all have our high moments when we feel as if we can almost touch the heavens with our fingers, when we can almost clasp the glory of God in our hands and feel the throb of it in our hearts. But Jesus lived steadily on that plane. He had his sorrows, but he fitted all those experiences into a triumphant life.

He lived a large life; he was never small, never petty, never provincial. He opened his life to experiences, to people, to God. His interest, his sympathy, and his compassion encompassed the world.

He lived courageously and dynamically. His life was full of episodes that stir us incredibly. He never cringed before the forces of evil, was never cowed, never confused, never haunted by any fear.

A British publishing house once printed a volume of sermons by laymen under the title, *If I Had One Sermon Only to Preach* (edited by A. J. Russell. Nicholson & Watson, Ltd., 1938). One of these sermons was written by Gilbert Chesterton. He said, "If I had only one sermon to preach, it would be a sermon against fear." Jesus was never afraid. How we marvel at his poise, his steadiness, his greatness of spirit! He inspires us to pray with Howard Thurman: [1]

Give me the courage to live!
Really live—not merely exist.
Live dangerously,

[*Continued on page 18*]

[1] In the *Christian Century Pulpit*, Sept., 1939.

Young People Look at the Church

By NORMAN L. TROTT

The close relationship between attendance at Sunday school and at morning worship is brought out here by the pastor of St. Paul's Methodist Church, Hagerstown, Md. His conclusions are drawn from the booklet, Teen-Agers Tell About Sunday School, *published jointly by the Baltimore Annual Conference and the Methodist Board of Education. Pastor Trott served as chairman of the Youth Study Committee which made the survey.*

WHAT do young people think of heir ministers and other leaders? What is their record of church attendance? What percentage of Protestant youth hold membership in a Christian church? Do young persons eel that their churches really *care* bout them? These were among the questions to which answers were ought in a recent study of teen-age ttitudes among Protestant youth in Maryland. An initial article [1] told of his survey among teen-agers on matters relating to the Sunday school nd church. This, and subsequent rticles, will discuss some of the findngs. While the study was made with-n the bounds of the Baltimore Anual Conference of The Methodist Church, it is reasonable to assume hat the findings are generally applicable, and they are here so reported.

Youth rates its ministers. The minister occupies a high place in the steem of most young people. One of he questionnaire sections in the surey reads: "From the standpoint of is interest in youth I consider my inister ( ) Tops ( ) Fair ( ) Not so good ( ) Very poor." More nan two-thirds (68 per cent) of all ne youth rated their ministers tops"; 27 per cent rated him "fair"; hile only 5 per cent thought him "not o good" or "very poor."

Young people who attend Sunday chool have a higher opinion of their astors than those who no longer atend Sunday school: 74 per cent of all unday school attenders rated their inisters "tops," while among non-atenders only 57 per cent gave their inisters top rating.

Among those who exert strong reigious influence on the lives of youth, inisters rated second highest, outanked only by the mothers. This was evealed in the answers to a question eading: "The strongest religious inuence in my life is . . .?" Thirty-six er cent of the youth listed their mothers as the strongest religious influence in their lives. This was the highest percentage rating accorded any individual. Next highest was the minister, 25 per cent of the youth rating him the strongest religious influence. The Sunday school teacher took third place with 16 per cent. Father was in fourth place, with only 5 per cent of the youth attributing to him the most important place in terms of religious influence. Four per cent stated that their best friend was the greatest force, religiously, in their lives, while the public school teacher ranked in sixth place with only 3 per cent voting her a primary factor in their religious development. (See drawing on page 12.)

Youth and the Sunday church service. A little less than half of our teen-agers (45 per cent) of Junior and Senior high school age regularly attend the Sunday church services. Most of the remainder attend occasionally. Generally speaking, this means *very occasionally.* (It may mean attendance at Christmas and/or Easter, or it may mean even less than that. We discovered in the matter of Sunday school attendance that most young people either attend regularly or not at all. The same probably holds good for attendance at worship.)

Most of the regular church attendance is done by those who are in regular attendance at Sunday school: 56 per cent of those who attend Sunday school regularly also attend church worship services regularly. Among the youth who do not attend Sunday school, about one-fourth (26 per cent) attend church regularly. It appears that the Sunday school is the best recruiting ground for attendance at divine worship. Inversely, it would appear that church attendance helps sustain Sunday school attendance. Ministers and Sunday school teachers and officers would do well to mutually encourage attendance at both Sunday school and church services.

The best record in the relationship between a youth group and church attendance is shown by the evening youth meetings. Among the Methodist Youth Fellowship group, 72 per cent of those who attend the evening sessions regularly also go to church worship services regularly. A minister has a great asset in his Sunday evening youth group and should support it.

Youth and church membership. Two-thirds (67 per cent) of these teen-agers between 12 and 17 are members of churches. Among Sunday school attenders three-fourths (74 per cent) are members of a church. One out of every four (26 per cent) who attend Sunday school have not made their Christian decisions.

Do young people feel that the church cares for them? The survey explored the feelings of youth about the church and its concern for them. In answer to a questionnaire section reading: "I feel that my church *really cares for me* (or) *really does not care for me,*" three out of every four youths (74 per cent) expressed the feeling that the church really does care about them. Only 10 per cent felt the church does not care. The remaining 16 per cent did not reply.

The young people also were asked to tell, in a few words, why they felt the church did or did not care for them. It was surprising to see that

[1] "Keeping Young People in the Church chool," by Norman L. Trott, Nov., p. 27.

over a thousand young persons (55 per cent of the total survey group) took the trouble to write in their reasons. Among these reasons the most prevalent were those based upon personal interest on the part of church people. Grouped according to their central ideas, the major reasons and the percentages are as follows:

I Feel That My Church Cares For Me Because:

It encourages attendance by visits and communications, 25 per cent;

It is kindly and friendly to me, 16 per cent;

It shows special interest in youth, 11 per cent;

The minister takes an interest in me, 9 per cent;

It asks me to participate in services and activities, 8 per cent;

It depends on me to teach, sing in choir, take part in programs, 7 per cent;

It understands and helps me personally, 7 per cent;

Other reasons, 17 per cent.

Among those who felt that the church did not care for them, the negative side of the same sort of reasons was advanced in almost the same proportions.

Above all other reasons, attendance at Sunday school and church is built around personal contacts and personal concern.

Some Practical Suggestions

Ministers should make the most of their opportunities to influence youth. If you care for people and can learn patience you can work with youth. Generally, young people trust their ministers; but we do not make the most of our chances to challenge and direct them.

Emphasize the two hour session.[2] Do not emphasize Sunday school or worship service separately, but talk both. Support the teaching program at the worship service through encouragement. Insist on co-operation of the Sunday school in getting attendance at worship. The two support each other. Use the figures cited in this article to encourage support from the Sunday school.

Establish a "personal relations program." Friendliness and personal concern are the most vital elements in getting and keeping youth in Sunday school and church. Appoint a person or a committee with responsibility in the realm of personal contacts. This committee's single function will be to express interest and concern for the individual. While the function is single, the ways to achieve it must be multiple. Some suggestions:

(1) Follow up absentees. A penny postcard sent out to absentees expressing interest is a simple step.

(2) Recognize significant achievements. Perfect attendance records should be noted. Birthdays, graduations, and so forth, can be noted.

(3) Encourage department fun and fellowship. Make membership in a Sunday school department more than a one hour event on Sunday.

(4) Try to relate every youth to some other activity so that the roots of interest fan out and deepen.

(5) Give encouragement to retarded pupils. They are likely to be by-passed. Public schools have classes scaled to their levels (vocational courses, retarded classes). This is a field in which pioneering is needed.

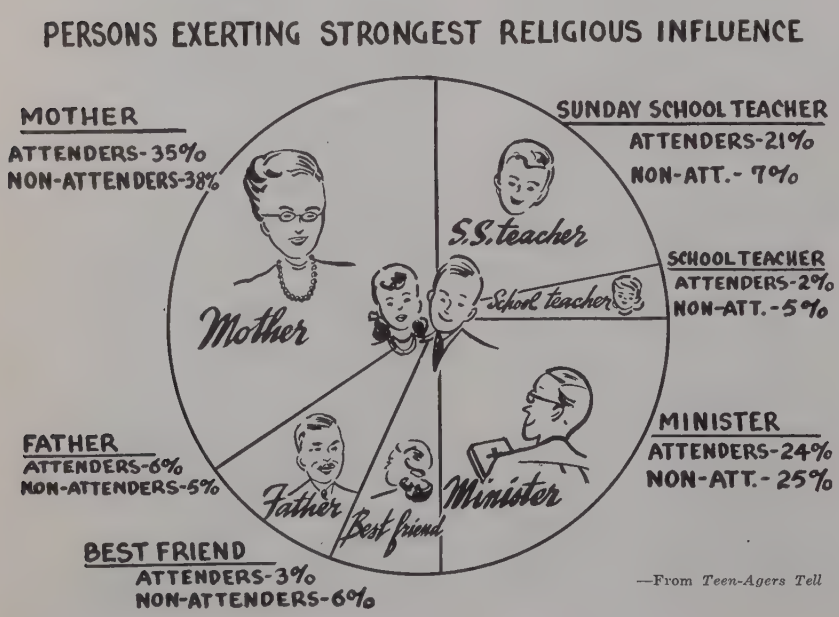
(6) Create welcoming committees to greet pupils as they arrive at Sunday school.

(7) See that youth have opportunities to render service in the church service, such as taking turns at ushering. The above are only listed to provoke the imagination. Add others to the list as they come to mind, rejecting what is not valid for your situation.

Plan to be in Sunday school as often as possible. Do not limit yourself to any single group. Rural pastors operating on circuit schedules which preclude attendance at their Sunday schools would do well to encourage such schedule readjustments as would permit attendance at their Sunday schools, if only on a limited basis. Pastors of churches where schedules permit attendance at Sunday school should guard against teaching any given group for more than a limited period. Do not let an adult Bible class take you out of circulation. If you have to teach a class, do it on a restricted basis—for a period of three to six months, or every other Sunday, and get around to know your youth.

Most young persons are not allergic to church. Interest and effort can pay big dividends in Christian commitments and service.

[2] See "The Exended Church School Session," by David R. Hunter, Sept., p. 22.



—From *Teen-Agers Tell*

Advent is here, and plans are being made for the celebration of Christmas. The following three articles in this section deal with some of the many ways in which this season can be observed by the churches.

Pageant and Song at Christmas

By H. HUGHES WAGNER

The rich opportunities in drama and music that the Christmas season affords will aid the minister in creating heart-warming services that his parishioners will long remember. Pastor Wagner of Trinity Methodist Church, Springfield, Mass., gives herein some practical suggestions as to how this may be done.

DRAMA and music are the two great allies of the pastor as he plans his church's celebration of the Advent season and Christmas. The wise pastor will make full use of each of these fine arts. He will highlight each with at least one major event and exploit each to the full in every formal service of worship.

Music. No time of the year is richer in resources of music than Christmas, and it all belongs to the Church of the Christ whose birthday is being celebrated. From the great oratorios to the simplest carols there is a variety to suit the capabilities of every choir. There must be a full night of Christmas music in some form.

Turn this over to the choir director. Give him (or her) the date and earn his undying gratitude by saying: "That night is yours. Plan it. Make it worthy. And yours shall be the honor and the glory forever!"

It might be an oratorio like Handel's *Messiah,* perhaps through a union of choirs, or a cantata, or an evening of anthems, or carols from many nations, or a candlelight service, or a community sing, or an instrumental night, or a combination of some or all of these.

At any rate, let the preacher get out of the way unless he is asked to take some part. Let sheer music speak its own language to the heart. It might be well to express the hope, in a subtle way, that the people will go away thinking of the Christ Child rather than admiring the soprano's voice, guarding against the ever-present temptation to "present" a "recital" which would be more appropriate in a concert hall. Still, the innate character of Christmas music takes care of that problem rather well by itself.

Carol singing to shut-ins on Christmas Eve by the young people is an exceedingly popular tradition in many churches and is certainly one of the facets of worship. It tunes their hearts to the right pitch for the next morning. And how the shut-ins love it—just to have been thought of by their church. The evening winds up with hot chocolate at one of the homes or in the church kitchen. But, though this is a splendid custom, it takes careful planning.

Two or three rehearsals are an absolute necessity, both from a functional standpoint and in order to impress the youngsters with the fact that the program is more than just a lark. The itinerary must be efficiently laid out, and if the list of shut-ins is long, it will have to be divided and the singers separated into two or more teams. Be sure there is prayer when the singers leave the church. Two verses are enough to sing at each place and the carols should be concluded by shouting in unison, "Merry Christmas to Mrs. Jones from the First Methodist Church."

Start singing Christmas hymns in the church and church school services on the first Sunday in Advent (November 28) and sing nothing else until New Year's Sunday. There is a wealth of Christmas hymns in *The Methodist Hymnal,* old and new. "Gloria" (No. 108), if sung for two consecutive Sundays early in Advent, will be hummed and whistled by the congregation for weeks at home and work. It is truly "holy singing." Christina Rossetti's two hymns (Nos. 94 and 104) are matchless.

Drama. Christmas without color and pageantry is not Christmas. Go to the superintendent of the church school, and if there is a drama club in the church or community, invite the president in, give him (or her, or them) a date, and say "This is to be your night. Plan it. Make it worthy. And yours are the credit and the publicity and the high sense of achievement."

Costumes, lighting effects, color, massed groups of children. Go all out. It's Christmas! One of the curates in the cathedral of St. John the Divine in New York City pointed out that Radio City Music Hall each Christmas attracts hundreds of thousands more people than do the churches by doing what churches ought to be able and willing to do better, and for which they certainly have greater warrant—simply exploiting the stupendous dramatic possibilities of the Nativity.

People never tire of the wise men, the shepherds, the angels, the star, the manger. Some directors of Christian education tire of it and are forever trying to revise the formula, but the people do not. It is a part of Christmas, like the tree and the stockings. More a part of it, for it centers around the Christ.

I'm for the old-fashioned Christmas pageant each year, every year. A very successful venture in dramatic worship that my Youth Fellowships sponsored a few years ago was the production of a "Living Crèche." It is unique enough to outline in more detail. An old, tumbled-down barn on the edge of the city was secured; and the farmer, when the plan was explained, co-operated heartily. In one of the stalls, illuminated by hidden blue floodlights, was a group of young people beautifully costumed. Only a white light shone from the manger. Mary sat beside it, Joseph stood beside her. Adoring shepherds knelt nearby. A real calf, real lamb, and real hay added to the effect, while every once in a while the cow across the way would bawl. On top of the barn was a huge, illuminated star, and

loudspeakers through which records of carols were played. As one approached the barn a costumed figure on the porch of the farmhouse, holding a shielded candle, kept crying "No room in the Inn. No room in the Inn," and pointing in the direction of the barn. Under the street lights all the way from the center of the city to the living crèche were guiding stars of reflecting metal. The invitation to people to make their own pilgrimage, like the wise men of old, to the Nativity scene, was most appealing, and the entire realistic effect was enormously impressive.

Thousands of people came, the roads lined for miles with cars, yet there were only whispers near the manger of the Child. On the way out there was a table with an offering plate on it, nothing else. All expenses were paid and a sizeable contribution turned over to World Service.

Formal Worship. Of course, if effectively done, Christmas services of music and drama issue in adoration, but there remain the services of public worship. These are the responsibility of the pastor alone. Here music and drama have their very important places but they are not central. One must sometimes guard against the monopolistic tendencies of choir directors on great festival days like Christmas and Easter. Put the sermon at the apex and surround it by a liturgical structure that fulfils the known progressive steps of worship technique: expectancy, awareness, fellowship, and challenge. Saturate the whole Advent season with Christmas in message, song, and liturgy.

The Book of Worship (Methodist) is richer in material for Advent and Christmas than the Episcopal Prayer Book or any other book of its kind ever published. Use it. On Christmas Sunday have an attractive, printed calendar, no matter what it costs, and print out the calls to worship, the prayers, responses, versicles, litanies, canticles, or whatever is used. Let there be a majesty in the Christmas service befitting the birth of the King! There will be no loss of joy because there is an abundance of beauty.

Needless to say, the preacher will really work on the Christmas sermon. People will hear him then who never hear him except on this day and Easter. If he is wise, he will not complain about the commercialism that exploits the holy season. He will exalt the Christ in Christmas.

In the chapel or in the church, an early morning communion service, where people may come and go at any time between daybreak and noon on Christmas day, fulfils a real need in many hearts. A closed Christian church on Christmas Day is a Protestant tragedy. Ring the bells, or broadcast organ music from the tower. At least leave the doors open and have lighted candles on the altar.

Drama and music—around these two build a Christmas program of worship—total worship.

New Year's can hardly be disassociated from Christmas, and to complete the program that should be thought through. More and more churches are rediscovering the values of Watch Night by making it the crowning event, and not the only event, on New Year's Eve. I reject utterly the notion that the Church of Christ should surrender her youth on New Year's Eve to the hotels and night clubs and liquor joints. Any program that does that, however orthodox, is a bad program. And any program, even though unorthodox, that lures them away from the devil and brings them before God's altar in prayer during the dying hours of the old year, is a good one.

Making the Nativity Real

By KENNETH W. BURGESS

In song as well as sermon, teaching opportunities are offered during the Yuletide season to combat the secular spirit and to make Christmas a religious festival. The Methodist pastor, Marlette, Mich., suggests hymns, sermon topics, and special services for the season of the Nativity.

THE minister's attitude toward the Christmas experience is more determinative in Christmas worship, probably, than we often realize. Is it a time to be dreaded because of the boredom of shopping and the rush of extra services that it entails? Or is it a time of challenge and sharing which we are resolved to use to the utmost in the service of the Christ whose birth we celebrate? The answer to those questions will have a lot to do with what we get out of Christmas for ourselves and what we are able to pass on to those who look to us for enlargement of the meaning of this Christmas festival. This is the real inner basis of our worship.

It is the unusual minister who has not begun his Christmas worship by the second Sunday in December, or by the third Sunday before Christmas. At least, that has been my own invariable practice for years. We need at least that much time in advance to combat the unceasing and increasing tide of secular Christmas emphasis that will almost have buried the real meaning of the day by the time it arrives.

One can hardly think about Christmas worship without thinking of Christmas music, and that is as it should be. When our local interdenominational hymn sing was held in another church, one December, and I found that their song book had only

two or three Christmas carols in it, I wondered how they carried on Christmas worship. I was more grateful than before for *The Methodist Hymnal,* which has a section on "Advent and Nativity" that contains twenty-eight hymns. Nor does that include "Away in a Manger" and a few others that are less familiar, in the section of "Hymns for Children."

A glance at my own record of hymn numbers for the last several years shows that I have followed quite consistently the practice of using one or more of the first three hymns (Nos. 83-85) in the Advent section of *The Methodist Hymnal* for the first of my Christmas worship services. It is because they sound the prophetic and expectant note that I do so. These are the songs that connect the joy of Christmas to the long and weary waiting of the centuries before Christ came. Chronologically, they should come first. By the same reasoning, I postpone such songs as speak in the immediate or present sense of Christmas until as near the actual time as possible. It seems to me a little incongruous to sing "The hopes and fears of all the years are met in thee *tonight,*" when the anniversary of Christmas is two weeks away; and I try to avoid that incongruity when I can. Though it may have become well-worn by that time, I prefer "O Come, All Ye Faithful" (No. 96) for an opening hymn on Christmas Sunday or for a processional, whichever your order of service requires. The basic principle underlying all this is valid, of course, with regard to the hymn selections for any service. That is, hymns should be picked carefully to fit the message and the mood of the service, to prepare the worshiper for the message and to clinch it when it has been delivered.

As for the messages in Christmas worship, their themes have been somewhat indicated by what has been said about hymns. There doubtless are approaches to the Christmas message more unusual and spectacular than the one that I shall suggest, but I believe it has merit. A typical series of three sermons would base its first message on the Messianic passages in Isaiah or one of the other prophets. Such a beginning is very logical, chronologically. One does well to remember that some of these passages are quoted in the New Testament, notably by Matthew, and that they undoubtedly were background in such significant later events as Peter's declaration of faith at Caesarea Philippi and the Triumphal Entry on the first Palm Sunday. The teaching opportunity then becomes plain.

Two messages for other Sundays might logically be based on the Nativity stories in Matthew and Luke. They form the bulk of our biblical material on this important event and are a normal part of our Christian thought during the Christmas season, anyway; they are also full of good homiletical material. It is not hard to preach with real conviction on such themes as "Wise to Change," suggested by the conclusion of the Christmas story in Matthew 2:12; or that there is "Christmas Certainty," from Luke 2:12, *Ye shall find the babe.* There are others equally good, of course—I do not mean to say that there are not. But we should not sacrifice the teaching opportunities present in these stories of the Advent to the desire for novelty or variety unless we see an equally good teaching opportunity.

A discussion of the choir music involved in such services would be a special study in itself [1] and I shall not enter upon it, except to say that it is quite important and worth the time it may take to do it well.

What has been said above refers to Sunday morning services of worship. There are other and more specialized services which afford opportunities for worship. Still traditional, more particularly in rural areas, is the old-time Christmas program. When its undercurrent is that of expectant waiting for Santa Claus and when its songs and "pieces" are founded on the antics and travels of that somewhat heathen old character, one can hardly speak of it as "worship." But there are possibilities in abundance to make a more Christian emphasis, and every pastor should be alert to them in situations where Santa seemingly rules.

Such Christmas programs may or may not be held on Christmas Eve—more often not, I imagine. That special time is coming into more general use in many places, however, for a special Christmas service of worship. One pastor of my acquaintance calls his a "Christmas Eve Carol and Communion Service." His order of service probably is not unlike many used in such services. It begins with a special number by the assembled choirs and a Christmas reading from outside the sanctuary, which is followed by the processional. The Christmas story, in prophecy and in the New Testament, is interspersed with Christmas carols by a youth choir for the next part of the service. After the offering and its accompanying offertory number comes the sacrament of Infant Baptism. It, in turn, is followed by the sacrament of Holy Communion; and the service is closed after another musical number.

The advantages of such a service are worth considering. It comes at a time (11:30 P.M. to 12:30 A.M.) when there is little in the way of commercial or family Christmas activity to conflict with it. It comes just before Christmas Day itself, and even includes the first half-hour of it. Carefully worked out and competently done, it is a service that does not need a sermon to drive home the central spiritual truths of the season.

There are other and even more basic preparations which one must make, almost of necessity, before he can enter into Christmas worship. Has your Woman's Society of Christial Service sent off a Christmas box to a home missions project which was probably included in their supply askings? Have your organized Sunday school classes taken care of a needy family or two? Have you put a box in the overseas mail for some of the victims of war in Europe or Asia who are still feeling the pinch of a need more acute than any you have ever known? These activities, or others like them, are notable developers of Christmas spirit in its finest form and sense.

[1] See the articles on Christmas music in THE PASTOR, Dec., 1947, pp. 28-29.

Christmas with a Purpose

By A. WALLACE COPPER

Christ lived a life of service. Believing that the Christian observance of Jesus' birthday must be consistent with his spirit, members of Sellers Methodist Church, Upper Darby, Pa., are planning service projects for the Christmas season and afterward. The pastor of that church describes their plans.

FREQUENTLY, Christmas is a gala season that has no influence or repercussions in the months that follow. "Great" events are not great in themselves, but evidence their greatness in their influence upon mankind. They set into motion forces that reach out and affect living. Back of these events that have an ever-widening influence are the experiences of solitary men that focalize attention, foment dedication, and start into action forces that create great events which in turn influence the world.

Christmas should be a festival, but, more than that, it should be a generating event that stimulates men to do Christ's work in the world, in his way and in his spirit. In Sellers Methodist Church, Upper Darby, Pennsylvania, that is our intention. The planning and program are directed to that goal. *The Son of man came not to be ministered unto, but to minister, and to give his life. . . .* If Christmas is self-centered for a church or a person it is a contradiction of its innate spirit and purpose.

By means of the preached word, by correspondence, and by teachers in their classes, this meaning of Christmas will be impressed upon the worshiper and the scholar. Christmas is a time when the forces of ministering are stimulated into action that continues after the season has been concluded.

I

What do we intend to start in the way of service for our church this Christmas? The men's class, which has an enrolment of two hundred members, has accepted as a project the Fifth Street Community Center in Philadelphia. This center ministers to hundreds of underprivileged and undernourished persons, and to many derelicts of society who are endeavoring once more to start upon a different path and raise themselves to a better economic level.

During Christmas week an entertainment will be given at the mission. Food and toys will be distributed. This will not be the end, however, but only the beginning. Money will be raised to furnish and equip a room to make more effective the recreational work of the mission. The executive board of the class will have its representatives in contact with the mission so that, periodically, other rooms can be refurnished and other facilities installed. Finally, it will be a new place, newly equipped and more effective in its approach to young people who need wholesome recreation in a community where no such facilities are provided otherwise. It is estimated that the initial cost of this enterprise will be between five and seven hundred dollars.

The Woman's Society of Christian Service will "adopt" a young woman recommended by the mission, providing her with clothes and placing at her disposal an understanding woman who will endeavor to guide and encourage her in her effort to further her education and to equip herself to make a contribution to the elevation of others. The ultimate purpose is not just to purchase garments, but to further the woman's education in order that she may achieve what many about her aspired to but failed to reach. She will be sent to a Methodist institute for further Christian training.

Two women's classes, one with one hundred members and another with one hundred and fifty members, will concentrate their attention upon unfortunate people across the sea. Packages will be sent to Britain, and to the displaced persons of Europe. In the midst of contemporary events, in which tragic disillusionment may have come concerning spiritual values and the church, gifts of mercy will give evidence of love to those who have been the objects of the hatred of men. To send light in darkness, hope in despair, love in hate—this is "ministering to the tragic needs of others." It is the purpose of these organizations not merely to send gifts but to establish contact and correspondence, in order to ascertain needs and minister to them.

The youth fellowships have decided to contact, through the proper agency, aged persons existing on an old age pension without any other means of livelihood. In these days of inflation their burdens for existence must be great. It is the purpose of the fellowships not merely at the Christmas season, but afterwards to continue the contact, periodically to assist not only in matters of food, but with other vital needs as well. This will enable the young people to become acquainted personally with those whom they are helping.

For some time the church school has been sponsoring a church school for underprivileged children, meeting in a fire station outside the close range of a church. A staff and literature have been provided and an average attendance of forty children has been realized. It is the purpose of the church school, this Christmas, to create by entertainment and pageantry

a deeper realization on their part of the true significance of this season. The church school is planning by closer guidance to have them participate in these ministering causes, so that somewhere in the world someone is being helped by them as a token of gratitude for the help which they have received.

It is our desire that every family in our constituency shall contribute to these efforts that reach out in various places at home and abroad. The theme of our Christmas will be *The Son of man came not to be ministered unto, but to minister.* We shall endeavor to personalize it in the midst of the beauty of the decorations and the exhilaration of music. The word "others" shall be upon our hearts and the spirit of the Savior shall be reaching out through our hands to uplift others.

Christmas shall be more than a season of adoration and gratitude. It shall be the generator of a power that shall uplift others and inspire us in the coming months.

Student Recognition Day

By J. L. ROBERTSON

A church that gives recognition to its college students is a church that is investing heavily in the future. Here Pastor Robertson of the Memorial Methodist Church, Richmond, Virginia, tells of the activities of his church in the special consideration of college students. The last Sunday in December is designated as Student Recognition Day.

A LOOK of utter amazement slowly crept over the face of the man who sat beside me at a recent church banquet when, in answer to his question, "How many children have you?" I answered, "Eleven." The look of amazement quickly faded into one of envious admiration when I informed him that I had only been married twelve years. Fearful lest he jump to some unwarranted conclusion, I hastened to explain that ten of the eleven were my sons in the ministry, all of whom are either actively engaged in the work of our church or in the process of becoming equipped to carry on the work of this high office. The other member of this group is a young lady now in college preparing for the mission field, under the direction of our Conference W. S. C. S.

From the very first moment I talked to these young people about a life of service in The Methodist Church I told them very frankly that a call to preach likewise carried with it a call to prepare. This statement is based upon the deep, personal conviction that our work as Christians is too important to trust to unintelligent hands. This maxim is not only true of preachers and missionaries but is increasingly true of all Christian leaders in this age of secular heathenism. Someone has described the modern college student as "a man without morals riding across the earth in cap and gown with an electronic computer in one hand and a cyclotron in the other." However this may be, I am convinced that we must give constant emphasis to the problem of properly preparing our youth to meet the problems and responsibilities of tomorrow.

Any proper observance of Student Recognition Day should have at least four major objectives. This is not another day when the young people get together and shoot the breeze about Alma Mater, but we should so plan the observance that those in attendance will unconsciously take some abiding truth away with them. First of all, we can soberly lead them to think about the kind of a world in which they must live: a world of television, radar, radio, supersonic planes, and the atom bomb. Moreover, the unsolved problems of countless generations which we have allowed to drift along can no longer be ignored, but they with a host of other contemporary problems must be given a hearing. We live in a world in which Christian principles no longer serve as the norm by which nations transact their business: an unsymmetrical world which has dethroned God in favor of science, and which now threatens to destroy us instead of providing our salvation as its ardent proponents have led us to believe.

This picture of the world is not enough, but in the second place we must lead them to believe that there is no possible withdrawal from the turmoil of our world. Even the remote frontiers of our globe have suddenly become centers of great strategic importance, where the same difficult problems await intelligent solution. No possible solution can be found in isolation, but the youth of our day must be led to accept their heritage with all its complications, and plan their attack along constructive, Christian ways.

In the third place, let us boldly present the mighty truth that the crying need of our world today exists in the field of human relations. A need for new attitudes and new techniques in making our old problems intelligently new. As long distances melt before modern air travel, wider relationships become inevitable and more people become our neighbors. This automatically multiplies our problems and forces us to accept a world-wide fellowship based upon unselfish reasoning.

The climax of this entire presentation should come in the next place when we insist upon the adequate preparation of our youth in all fields of human endeavor. The doctor, lawyer, teacher, politician, preacher, and missionary should alike be grounded in the essential elements of a Christian faith. The techniques of a chosen profession will not alone be sufficient. They must be colored by the urge of the eternal and consistently propelled by the pull of a divine perspective. Our colleges of the Methodist persuasion are designed to render this benefit, and as such have a unique contribution to make in the training of future citizens.

The actual celebration of Student Recognition Day here in our church

begins at four P.M. on Sunday afternoon. A written invitation is sent to all students requesting their presence. Our room is decorated with the colors of all schools represented. The first hour is spent in recreation, which is built around the college track meet idea. We play such games as the "standing broad-grin," the "five-foot dash," etc. Points are awarded in each competitive event to the various schools participating. All other youth of the church serve as hosts to the group and are equally divided between the participants as official "rooters."

The second hour is spent in singing college songs. A competent director is in charge of this, having previously studied the songs and made mimeograph copies to be distributed. This hour can be a most enjoyable time if careful preparation is made before hand. The director is the key person here and must spend much time in getting familiar with the songs before the group sings. Following the sing, we have a banquet prepared and served free of charge by the Youth division. Around the table we ask each student to present some interesting fact or tradition concerning his particular college. This, too, can be most interesting as each student tries to outshine the other in relating the merits of his school, while frequently some very worth-while facts are presented, previously unknown to the other members of the group.

After the banquet we go into our evening program, open to the public and dedicated entirely to our college young people. Here we try to build a program designed to implement the four objectives mentioned above. Carefully selected leaders are chosen well in advance and told rather definitely what we would like them to do.

Last year a world traveler spoke of his observations while traveling in the far places of the earth. The wants, the aims, and anxieties are basically the same. The dream of a peaceful world and the common urgency of all people to settle our problems in a just and honorable manner. The second speaker was requested to present the "one-world" idea, and to draw upon the abundant contemporary evidence in order to show that our world is indeed a neighborhood where men can no longer live in their own back yards. The third speaker pointed out that most of the world's trouble usually comes not from bad politics or bad economics but bad theological concepts.

The world is run primarily by men at home and abroad who have no essential faith in religion as a basis of mutual co-operation. They operate not out of a refined and well-nurtured faith regarding the sanctity of the human personality, but are governed by native instincts built only on man's self-sufficiency and interpreted either in the light of supra-nationalism or a circumscribed environment. The more thoughtful of our students were invited to close the discussion by telling us what their colleges are trying to do in order to meet the situation. We ask them to insist upon the importance of adequately training ourselves to meet the deficiency imposed upon our world by uninformed people. They plead for tolerance on the part of our adult membership and arouse within our youth a desire to take advantage of the many opportunities now available for those who really want to go to college.

This is only our plan of observing this important day. Yours may be better; but regardless of the plan, we should each strive to present a well-organized approach to the observance. In each such service there will be young people who are trying to make up their minds about life, its problems, and how best to meet them. The service should be so ordered that they will clearly see the necessity of living the Christian way and devoting their lives to an expression of this way in whatever vocation they may choose.

Christ Above All

[*Continued from page 10*]

Scorning risk!
Live honestly,
Daring the truth
Particularly the truth of myself!
Live resiliently—
Ever changing, ever growing, ever adapting.
Enduring the pain of change
As though 'twere the travail of birth.
Give me the courage to live,
Give me the strength to be free
And endure the burden of freedom
And the loneliness of those without chains;
Let me not be trapped by success,
Nor by failure, nor pleasure, nor grief,
Nor malice, nor praise, nor remorse!
Give me the courage to go on!
Facing all that waits on the trail—
Going eagerly, joyously on,
And paying my way as I go,
Without anger or fear or regret
Taking what life gives,
Spending myself to the full,
Head high, spirit winged, like a god—
On . . . on . . . till the shadows draw close.
Then even when darkness shuts down
And I go out alone, as I came,
Naked and blind as I came—
Even then, gracious God, hear my prayer;
Give me the courage to live!

Christ is indeed the way, the truth the life. He is humanity's only hope and God's only hope for our stricken suffering world. Everything else is breaking down; everything else is showing moral and spiritual bankruptcy. He calls us to build all life on justice, righteousness, tolerance, and respect for personality. He calls us to rid the world of everything that is false, unlovely, and hurtful. He calls us to battle against poverty, exploitation, racial discrimination, and war. He calls us to make truth, beauty, and goodness reign supreme on the earth. If we will take seriously his way, be guided wholly by his truth, and live his life, we can have "all this and heaven too."

A Ministry to Individuals

By CHARLES F. KEMP

The large city church represents the problem of the individual submerged in a vast organization and often out of touch with the pastor and any form of personal ministry. How First Methodist Church, Houston, Tex., has met this problem through the work of Clyde J. Verheyden is shown in this article, the first of several dealing with the work of contemporary pastors. The author is a pastor in Red Oak, Iowa, and author of *A Pastoral Triumph* (Macmillan Co.).

ONE of the greatest needs in the church today is for a ministry to individuals—a ministry that attempts to solve the personal problems of each individual. This is especially true in large city churches that tend to become institutions in which the individual is "lost." How is this problem avoided, and how are persons' needs met?

For one city church, it is through the ministry of Clyde Verheyden. He serves on the staff of First Methodist Church, Houston, Texas, with the title of Minister of Personal Work. This church has a membership of seventy-eight hundred and a staff of twenty-five full-time workers.

Clyde Verheyden's duties are many and varied. He is in charge of all the pastoral ministry, such as care of the sick and needy, social service, counseling, all men's work, building management and finances, publicity, and evangelism. His primary interest is in personal work. This grew out of a conviction which he has held for a long time, that "true personal work is the most important ministry there is." He feels that there were two sides to the ministry of Jesus—one was teaching and the other, healing. It is the healing ministry of Jesus that made its appeal to Pastor Verheyden not a "miraculous sort of thing, but a ministry of helpfulness to people in the whole realm of living."

He came to his present work from a position with the All Church Press. Because of a deep underlying concern for the needs of humanity and through contact with Paul W. Quillian, the preacher and pastor of the church he now serves, he dedicated himself to what he terms a "ministry of personal work with people."

Verheyden

In college, Mr. Verheyden had majored in Business Administration and had minored in Sociology. This study stimulated a keen interest in criminology. As a senior, at the request of one of his professors, he studied and wrote up the life stories of twenty-five criminals in American penal institutions, attempting to determine the factors that had caused each individual to become what he was. In this undertaking he developed a sensitiveness to the disappointments and heartaches of men. He did not find all criminals to be the kind of men that he had expected; he discovered, rather, that "72 per cent of the men could have been *me*." Environment and circumstances each had played their part. All of this was background experience that contributed to his later work.

It was in 1939 that he started on his pastoral work, after taking the necessary courses and becoming prepared. His first emphasis was upon calling on the sick, all the while continuing to read and study for this special work. Houston had no hospital chaplains, and after a few years he came to be looked upon as "the call chaplain" for the city; requests for him to call on the sick began to multiply, both from doctors and from families of patients. He then became interested in the training of nurses in the importance of religion as related to health, and he taught classes for the nurses of the four hospitals of the city. At times he had as many as 175 nurses in these classes. The classes were interdenominational, of course, and Jewish rabbis and Catholic priests were invited to teach their particular points of view. During this time he was carrying on other pastoral duties, also.

When World War II broke out, he was appointed chief chaplain of the hospital of the University of Texas Medical School. He spent, however, nearly thirty months in Europe, participating in almost every campaign, serving in general, field, and evacuation hospitals. Beyond the service he rendered, this experience deepened his concern for the spiritual needs of people and further prepared him for the work which he is doing in the church today.

When he returned from the war, Pastor Verheyden began where he had left off, but he found that his counseling program began to grow by leaps and bounds. He kept up his calling in hospitals, and was in constant demand to conduct funerals. Some years he has conducted more than two hundred funeral services. In such ministry he does not merely conduct the service but also meets with the family before the death, at the time of death, and follows through the period of bereavement with them.

Mr. Verheyden is still primarily in-

terested in the sick. He tells the people of the church that they should notify the minister as they notify the doctor; and, in the majority of cases, this is done. At his request the hospitals send him their daily admission sheets so that he can call upon any members of First Methodist Church who have been admitted to the hospital. He makes hospital calls early in the morning, often beginning as early as 6:30. With these out of the way, he gives attention to the emergency home situations, calling on an average of ten to seventeen of these patients a day. Because of his long and continued calling in the hospitals and his acquaintance with the nurses and doctors, he receives many requests to see patients of other churches as well as those with no church affiliation. Frequently he is called at night, often by a doctor "who knows the patient is mine as well as his." He has had requests from almost 50 per cent of the medical men of Houston to call on patients.

Referring to his methods in the sick room, Pastor Verheyden says: "I never go into a sick room, as a general rule, without a little conference—chart in hand—with the nurse on duty. I know what the doctor is trying to do; I know what will help and what will hurt. I know if the patient is looking forward to an operation or if he has already been through it; or whether the diagnosis is undetermined, causing the patient's imagination to run wild. In other words, I believe that there is a *specific* need, and one never goes wrong in being friendly and personal. I time my calls carefully, particularly in hospitals, and as a general rule can do in three to seven minutes what needs to be done in one call. I continually seek to establish confidence in the patient's mind of being in good hands. If there appears to be doubt about the future, spiritually, I am on the lookout for such signs. I believe in prayer, and use it from ten to twenty times daily, sometimes in office appointments, almost always in homes, and 75 per cent of the time in hospitals. I also believe in letting the patient express himself; sometimes just a few words spoken with a sincere interest in that patient, together with a prayer that sums up the situation and asks for God's guidance and blessing, helps bring a successful result. Years of experience have proven that if I call on one patient in a hospital, twenty-five people will know about it within thirty-six hours. It spreads all the way through family and intimate friends."

Mr. Verheyden does not limit his ministry to the sick to his own time and ability alone, but has trained the laymen of his church to help as well. There are fifty women in the church who meet twice a month to follow up all hospital calls among the women. These women come back after the call, make a report, and advise if further ministerial help is needed. There are thirty-five women who provide a form of recreational or occupational therapy for patients confined in institutions.

The men's group provides the money for materials, and the women teach the patients to make bracelets and other useful articles.

An average of five to ten persons seek out Pastor Verheyden at his office each day, to consult with him about almost every problem of life. He keeps the hours 11:00 A.M. to 1:00 P.M. and 4:30 to 7:00 P.M. for most of his appointments, which includes the lunch hour and after-work hours and is convenient for most people. He says, however, that some of his most effective counseling has been done "on the hoof," and not from behind a desk.

He believes that one of our major problems is that of parenthood and the home. "It seems that most of our serious counseling work deals with broken families, and behind 70 per cent of broken family life today there is the matter of alcoholism, and behind a great many adult alcoholics there lies failure in work or in home. Too many of our parents, especially fathers, feel that when they have provided shelter, clothing, food, and money for an education their job is complete—they are good fathers. This is true, also—though to a lesser extent—of modern motherhood. The whole business of parental love and guidance and companionship seems to have faded, and what was once the American Christian home has been turned into a dormitory that runs a cafeteria, serving meals at very uncertain hours. Attention to that fact has become the church's responsibility through working with the homemakers."

First Methodist Church, Houston, is attempting to meet this problem by personal contact, by setting up a series of family nights with programs on Religion in the Home, and by holding classes for parents of different age groups of children. Of these three activities, Mr. Verheyden feels that pastoral contact in the home has been most effective. In almost all the weddings he conducts he requires premarital counseling and has had some unusual results in this respect. In the solution of home problems he utilizes the family agencies of the community in addition to his own counseling program, to hold families together and to re-establish many homes.

Alcoholism is one of the most difficult of the problems that confronts the minister; here Pastor Verheyden feels he has had the least success. He has, however, utilized the resources of Alcoholics Anonymous and has directed to that group many of the persons who have come to him for counsel.

In his work he maintains a close relationship with other professions—with doctors and nurses, with psychiatrists, and with social workers. He works in close collaboration with public school teachers and child guidance clinics, and keeps in touch with probation officers. His work is not confined to the church membership alone, but reaches out into the community through various agencies that are meeting the needs of people. He serves on various committees of the Community Chest Council, and at present is chairman of Child Welfare for Houston, under the Community Chest program. He feels that it takes a combination of all these profession to do an effective job of helping persons. He has sponsored an annual dinner which brings together the representatives of these various professions to discuss their common problems, and at present has a committee working on a quarterly forum to represent all these groups.

With such a program of pastoral

ork, Clyde Verheyden obviously oes not have time for a great deal of reaching. About four times a year e preaches at the morning service. Ie feels that a pastor cannot actually reach to people unless he knows iem through personal contact. He is firm believer in general pastoral alling, although his situation deiands that most of his calling be done to meet specific needs. He feels that laymen should be trained to reach out and multiply the pastor's work. This is especially true in visitation evangelism. He cites the year 1946, when 1,062 new members were received into his church, 85 per cent of whom were reached through personal contact and follow-up by laymen.

Clinical Material

Through his reassuring manner the minister in this interview helps a young woman to settle her fears and accept her loss following a miscarriage, which usually produces emotional upset. Comments are in italics.—Ed.

Miscarriage and Fear

MRS. FRASER is the young mothr of two girls, one three and one-half nd the other five years old. She came o our town to be admitted to the hosital in an effort to prevent a misarriage. Before leaving home she beame so sick that she felt she was goig to die. She asked a friend to call minister of her faith to visit her. Because she was afraid, and because ie minister frightened her even more y pressing her to tell him how she elt she stood with God, she rebelled nd got steadily worse, until she had o be taken to the hospital.

After going to the hospital she deided that she wanted to see another inister. Her nurse, being a member f my church, suggested me; so I as called.

The day before the following call, Irs. Fraser lost her child through iscarriage.

The nurse took me to the room and troduced me: "Mrs. Fraser, this is ie Reverend Mr. Mason, pastor of e local Methodist Church. You reember I told you about him?"

Mrs. Fraser replied, "Oh yes; how o you do? I am so glad you came see me. Won't you sit down?"

"Thank you, I will." I sat down as e nurse left.

Mrs. Fraser began immediately: They have told you that I lost my aby?"

"Yes; may I extend to you my epest sympathies?"

"I had rather been expecting that would; you know, I have been sick r so long. The doctor told me that my chances for saving the baby were few. I had built myself up for this experience. . . . You see, I had gone to several doctors and had not received much help, for each gave me little hope. . . . Really, I am glad it is over. I've been so afraid and I have wanted to get it over, so that I could begin to get well. I feel much better already." (*All this indicates that the problem was at the surface of Mrs. Fraser's mind. She needed to talk and was ready to talk. All that the minister had to do was to stay out of the way.*)

I said, "I am glad that you now have relief from your anxiety and pain. We know that the baby is at rest too."

"Yes, I have been telling myself that, over and over. I have even been glad that the baby was not born alive—it might have been deformed. (A long pause) I have been wondering if my sickness occurred because I was not supposed to have the baby?" (*Here is a problem that is still real, perhaps accented by the other minister's questions.*)

"I don't know about that really, but it does seem that your pregnancy has not progressed as it should have for some reason. This is not easy to determine."

(*This is a fumble. He steers away from her question. He might have asked, "Have you been thinking about that?"*)

"You know, I surely have been lucky to have Mildred [the nurse] on the case. I don't believe that I could have stood it without her help."

"Yes, she is a fine woman; and I know that her sympathetic, kind, and understanding attitudes have been really helpful. You are fortunate to have her."

"Don't you think that God planned this, knowing that the baby and I could not live? I mean, there must have been something wrong that we did not know about, but that God did know about."

"That could be; God seems to do what is best all around. Often when the wee body cannot stand to live God gives that body rest." (*This was put delicately, although it is close to admitting that God killed the baby, which I do not believe, and I doubt if the minister does.*)

"All along, God seems to have given me new strength so that I could face death."

"I am sure he has." (*The bad moment passes; the minister does not condemn her. She feels better.*)

"I haven't told Fred, my husband, yet. He, too, now that I think back over it, seems to have been rather sure that the baby could not live, for his whole attitude has been preparing me for this. He often suggested there must be something wrong. . . . I wish you could meet Fred. He is such a fine fellow and has been so good to me. If he would like you to do so, would you hold the funeral? You know, I am not a member of your denomination. Will this make any difference?"

"No; I will do what you want

"I have been wondering if my sickness occurred because I was not supposed to have the baby?"

about this. I am sure we can take care of the funeral."

"I have looked out the window at the trees and they have made me think of God. Isn't it wonderful that he takes care of little babies? He must know when they won't be able to meet life. Do you ever feel this way?"

"Yes, I have often. I have been thinking how fine it is that you and your husband have been able to bring yourselves to think about death and have built up a faith in case it should come to the baby. . . . I am sure that, with your other two girls to help you, you will be able to feel them drawn close to you and they will help you and your husband through this experience."

"I am sure they will. I am rather fortunate. They are so sweet and they mean so much to us."

"I hope I can meet your girls and your husband. His faith and understanding, and the love from your two daughters will surely help you to meet the days ahead."

"I am so lucky!" Her eyes glowed, and filled with tears.

"Would you like me to offer a prayer?" She agreed. I prayed that she might be able to find comfort; that God might bless her family; and that through her family she might be able to gain patience and help to meet the days ahead.

"I will go now because I don't want to tire you, but I will drop in again." I took her hand in mine. "May God continue to bless you in the days ahead as he has in the past. Good-bye."

Pastor's Summary: There was a bit of an undercurrent in the moments I spent with this woman. (The call lasted about ten minutes.) I felt that she might be wondering if I would do as the previous minister had done.

After the first few seconds, Mrs. Fraser moved rather freely from one thing to another in her discussion. Truthfully, because this was a new experience to me, and because she was not a member of my congregation, I was quite ill at ease part of the time.

Looking back over the call, I believe that I should have done more to try to release the resentment which she felt toward the other minister, but I could not bring myself to do so at the time.

Editor's Summary: This call was helpful, make no mistake about that! The pastor showed a real interest in Mrs. Fraser; in his call he encouraged, rather than criticized her as the other minister had done: herein he was helpful. There was still some question in her mind as to why her baby had died, but since the minister did not think it was her fault she did not labor the question, as she had pretty well worked it through before he came. While Mrs. Fraser was getting along quite well before the pastor arrived, still his call greatly encouraged her. This is the kind of call in which the minister is helpful not so much by what he says as by his presence and his "acceptance," in the name of the Lord he serves, of the sufferer. By avoiding doing harm he was helpful.

Questions of the Month

QUESTION: *What is the relationship between social drinking and alcoholism?*

ANSWER: According to Dr. E. M. Jellinek of the Yale School of Alcohol Studies, sixty-four million persons in America drink alcoholic beverages, of whom three million drink excessively and one million are borderline excessive drinkers. Of the remaining sixty million who drink, 60 per cent are in danger of becoming alcoholic; 30 per cent may be said to be in serious danger.

QUESTION: *Can a person who may become an alcoholic be spotted through psychological tests before he becomes one, and be treated so as to prevent his having such trouble?*

ANSWER: No. There are no tests which are conclusive in this respect. The best way to avoid becoming an alcoholic is simply not to drink. However, it is believed that deep emotional problems lead to excessive drinking. The drinking is an effort to solve other problems.

QUESTION: *How does one go about contacting Alcoholics Anonymous?*

ANSWER: Simply address a letter to "Alcoholics Anonymous," in your home town or in the large city nearest you. If you wish to contact an "A.A." who may live in your community, run an ad to that effect in your local newspaper.

QUESTION: *How does one go about getting into the summer school of the Yale School of Alcohol Studies?*

ANSWER: Write to the Department of Pastoral Services, Federal Council of Churches, 297 Fourth Ave., New York 10, N. Y. It is Dr. Jellinek's plan to have a similar school in Dallas, Tex., soon. The Yale School of Alcohol Studies is extending its work into the Southwest through Texas Christian University, at Fort Worth, and is opening a treatment clinic in Dallas.

QUESTION: *You make many references to what you call "ineffective pastoral work," and you do not hesitate to describe a call as a "failure." How can you be so sure? Many of these experiences seem to be questionable so far as knowing whether they are helpful or not. I have done many of the things which you criticize others for doing yet with good results.*

ANSWER: You are correct in saying that we cannot always be certain of what is helpful and what is not, in pastoral work; but we *can* be reasonably certain that any work which skims the surface, which prevents thought and expression on the part of the parishioner, which is pastor-centered and not parishioner-centered, which reassures or changes the subject too quickly, is ineffective. If there is a good relationship between parishioner and pastor, the parishioner is helped, regardless of the technique; in like manner many a patient gets well despite the poor surgery that is performed upon him. God, we see, is abundantly generous.—***R.L.D.***

Selecting and Training Lay Workers

By RUSSELL L. DICKS

Criteria to be used in choosing laymen to do pastoral work, and a four-session program to train them for that responsibility, here are outlined by the associate professor of Pastoral Care, Duke Divinity School. This material is from the revised edition of *Pastoral Work and Personal Counseling* (Macmillan Co.).

SELECTION of the persons who will make up the pastoral care committee is probably the most important single step in the success or failure of lay pastoral work.[1] Individuals must be selected rather than permitted to volunteer. Three considerations should be kept in mind:

1. Choose individuals who are emotionally disciplined and spiritually poised. The "nervous" person will not do well in this work. There is no objective test for emotional maturity; but after several conversations with a person, the pastor shoul be able to judge him reasonably well in this respect. Some help can be gained through talking with friends of the prospective worker. In fact, the pastor probably should consult with someone whose judgment he trusts in the selection of this committee. Once the committee is working and has an understanding of what makes such work helpful, the members may suggest others.

2. Choose individuals who have some leisure time. We know that the busiest people are the ones who get things done, as a general rule; but the busiest one is not always most effective in this kind of work, for unless he has considerable time and energy left from his other efforts he will not be helpful here. Pastoral work requires time, time, time—as must be said over and over again.

3. Choose individuals who like people and who are genuinely friendly. Some will want to serve on this committee because of their own loneliness. They need to receive pastoral care rather than try to give it. These persons should be drawn into other types of work rather than being used on this committee (at least until they have overcome something of their feelings of isolation), or they should be used only in selected pastoral situations. If some persist in trying to gain membership on this committee, a discussion with the pastor may help them to understand their desires.

The committee should be made up of individuals drawn from various parts of the church's life: men and women, older and young people, members and non-members of the official board, business and professional people, specialists and non-specialists; some who have one interest and some who have another. Over and above the committee there may be some persons whom the pastor will call upon for a given problem and at given times, to assist in such problems as securing employment, or in a particular case of grief or illness.

The committee should have a generous sprinkling of members of the official board, even though they do little other than meet with the committee, for the sake of the church and for purposes of "selling" pastoral care to the board. Too many board members feel that their church is successful when its bills are paid and there is a surplus in the bank. While paying bills is important, the *care of souls* is the real business of the church. A well-known preacher in the north (referring to the work of one of his assistants) whose field was pastoral care, said: "It's a good work, but it does not pay its way financially." This man needs a religious experience, in the old fashioned Methodist sense.

Training the Committee

Along with the selection of the members goes the training of the committee both before and after they have started their work. This training should be along lines both of increasing understanding of the spiritual-emotional needs of individuals and of a study of the skills that go into making pastoral care effective. Training is absolutely essential for the success of the committee's work, because the average layman has little or no conception of pastoral care and its far-reaching complexities. Anything that governs effective pastoral care for the minister applies to the work of this committee—the same insights, the same skill, the same devotion to the task. The only difference is in the amount of understanding, the degree of skill, and the fact that the minister is more uniquely symbolic of God and Christ in the mind of the parishioner than is a layman, even though the layman calls in the name of the church.

In launching such a program I would plan a four-session course, as follows:

The first session to be given to describing the task of pastoral care and the proposed work of this committee. This should be along inspirational lines; at the same time the practical needs of the people with whom the members will work should be presented, for there is nothing so challenging as specific human need. The general plan of work, both of individual callers and of the group meetings, should be described. The members should know how much time they must give if they are to be really helpful. At the same time one worker will naturally call upon more people than will another. The pastor should carefully point out that this is not just another committee but that its work is expected to reach high levels of devotion and dedication; after all, what is more important than serving the *spiritual* needs of people. No one is urged to participate, but the opportunity is offered to share with the pastor, because of his limited time and energy, in the most sacred responsibility he has.

Closely related to the emphasis upon dedication must be a description of the confidential nature of this work. The caller must recognize that he is not to talk about the people upon

[1] For a description of this work, see "Lay Pastoral Workers," by Russell L. Dicks, Nov., p. 14.

whom he is calling except with the pastor or with other members of the group. We know that some will not be able to keep confidences completely and that some will make mistakes, but constant emphasis must be placed upon this point. It is better to be too careful than to be careless. For this reason a small group is preferred.

Second, a discussion of the types of need which are faced in pastoral work should be presented. Ultimately this will call for a careful discussion of problems peculiar to all the above situations, but this should not be attempted at first, lest the group become so weighed down with knowledge that they fail to start. This discussion should be of a general nature, combining material found in the early part of the preceding article upon this subject, and other material which the pastor will have available from pastoral work books and journals.

At another session, there should be a presentation and study of the *ministry of listening*. Such a presentation should take a full period of study. In this connection, there are three pamphlets available that can be put into the hands of each member of the committee; all may be obtained from the Department of Literature of the Federal Council of Churches: *The Ministry of Counseling*, by Rollo May; *A Counseling Viewpoint*, by Carl Rogers; *The Ministry of Listening*, by Russell L. Dicks.

The final period should be given to a study of *the relationship* and what it means in pastoral work; how to recognize it and how to establish it. This force must be understood clearly and its importance recognized if pastoral work is to be successful. The leader should emphasize this point strongly and try to make it as clear and as significant as possible, for it is here that we see the grace of God at work. If *the relationship* is strong the parishioner will be helped; otherwise the work will fail.

A bibliography for further study is suggested at the end of this article. These books should be made available to the group, and from time to time a presentation of one of the books can be made by a member of the group; discussion may follow. Also, verbatim reports of work with a given person can be studied by the group. This is probably the most fruitful type of study method that is known for the improvement of one's skill in pastoral work. If one's group is made up of various aged persons, care must be taken to encourage the younger callers to participate.

Once the committee has started its work, regular meetings of the entire group should be held, twice each month as a minimum, and perhaps oftener in a large and active church, depending upon the desires of the members. One church gives a dinner to the members of its evangelistic committee, which meets every week.

At the outset the assignments will be made by the pastor, but as time goes on a committee may handle this detail for him. In some instances a given person will specialize in a certain type of problem; in others several different types may serve better to keep up one's interest. This is similar to a pastor's work for he calls upon and counsels with many different people with many kinds of spiritual needs.

Another way to enlist the assistance of lay pastoral workers is simply to ask a given individual to call regularly upon another person and to report back to you the success of the call. Through multiplying such requests with several selected persons, calling is quietly started. As such work develops, and as you discover who is helpful, selected reading may be put into the callers' hands and their interest stimulated until you are ready for a more formal organization.

If laymen are to be used as pastoral callers—and there seems to be no other way of meeting the tremendous need for more pastoral care—the minister will have to give time to enlisting and training persons who will do it, but the benefits from such efforts will be far-reaching both in the lives of individuals and in the spiritual life of the church. The minister thus becomes, even in his pastoral work, what he has been called in other phases of his work, "a leader of leaders."

BOOKS FOR LAYMEN ON PASTORAL CARE

WHAT MEN LIVE BY, by Richard C. Cabot. 1914, Houghton-Mifflin Co., $2.50.

ON BEING A REAL PERSON, by Harry Emerson Fosdick. 1943, Harper & Bros., $2.50.

INTERVIEWING: ITS PRINCIPLES AND METHODS, by Annette M. Garrett. 1942, Family Service Assn., $1.

ALCOHOL EXPLORED, by H. W. Haggard and E. M. Jellinek. 1942, Doubleday, Doran & Co., $2.75.

THE ART OF MINISTERING TO THE SICK, by Richard C. Cabot and Russell L. Dicks. 1936, Macmillan Co., $4.

EMOTIONAL PROBLEMS OF LIVING, by O. S. English and G. H. J. Pearson. 1945, W. W. Norton & Co., $5.

THEIR MOTHERS' SONS, by Edward A. Strecker. 1946, J. B. Lippincott Co., $3.

UNDERSTANDABLE PSYCHIATRY, by L. E. Hinsie. Macmillan Co., $4.50.

PHYSICIANS OF THE SOUL, by Charles F. Kemp, Macmillan Co., $2.75.

WHERE DO PEOPLE TAKE THEIR TROUBLES? by Mrs. Lee R. Steiner. 1945, Houghton-Mifflin Co. (O. O. P.).

SO YOU WANT TO HELP PEOPLE, by Rudolph M. Wittenberg. Association Press, $3.

THE RIGHTS OF INFANTS, by M. A. Ribble. 1943, Columbia Univ. Press, $2.

MENTAL ILLNESS: A GUIDE FOR THE FAMILY, by Mrs. Edith Stern. 1945, Commonwealth Fund, $1.

MIND AND BODY, by Helen F. Dunbar. Random House, $3.50.

Pamphlets:

BE STILL AND KNOW, *by Russell L. Dicks. Methodist Board of Hospitals and Homes, 16 pp., $.05 ea.; $4. per 100.*

This pamphlet gives specific directions for developing the ability to relax both physically and mentally. The material contained in it was printed—in condensed form—in THE PASTOR, April, p. 25.

THE LOCAL CHURCH COMMITTEE ON HOSPITALS AND HOMES. *Methodist Board of Hospitals and Homes, 4 pp., free.*

A concise list of activities for the local church committee on hospitals and homes, authorized by the *Discipline.*

Reference Books for Counseling

HANDBOOK OF PSYCHIATRY, *by W. Overholser and V. Richmond. J. B. Lippincott Co., 252 pp., $4.*
UNDERSTANDABLE PSYCHIATRY, *by Leland E. Hinsie. Macmillan Co., 359 pp., $4.50.*

WITH the increase of nervous and mental diseases; with the steady encroachment of psychiatry upon fields of work which the clergyman traditionally has considered his own; and finally, with the obvious need to understand psychiatry on the part of the pastor if he is to be able to use this new discipline effectively for the benefit of his people, the minister needs a reference book on psychiatry. This *Handbook of Psychiatry*, written by a psychiatrist and a psychologist, is such a book.

It is an outline of the total subject of psychiatry, with a good table of contents and index. The major portions of the book are slanted strongly toward the institutional type of problem. That is, considerably more attention is given to the psychotic type of patient, found in mental hospitals, than to the neurotic (now coming to be called the psychoneurotic) who is found walking around the streets and half-heartedly carrying on his work. The minister sees both problems and he needs a book to which he can turn quickly to verify the symptoms of a person who comes to him for counseling and whose problem psychiatry has described.

There are excellent chapters on "The Cause of Mental Disorders" and "The Mental Hospital and Modern Methods of Treatment." Families of parishioners admitted to mental hospitals have many questions on both these subjects and the minister must serve as an interpreter. There is a chapter on "Psychoses Associated with Organic Conditions": the clergyman needs to know that many personality changes are brought about by physical illnesses such as syphilis, arteriosclerosis (hardening of the arteries), tumors and injuries to the brain, and other conditions. There is a chapter on "Alcohol and Its Role in the Psychoses"—a problem faced constantly, and often mishandled, by the clergyman. There are chapters on "The Psychoses of Middle Life and Old Age," "The Manic-Depressive Psychoses," "Dementia Praecox or Schizophrenia," and the "Paranoias." The pastor sees these maladies often, and frequently before they are seen by another professional person. He needs to know what he is seeing and how serious these difficulties are, if he is properly to refer them. There is a brief chapter on the "Psychoneuroses," but the minister will need another book on this group of problems in order properly to understand them.

Here is the book needed to give you an outline by which to direct your work and your reading in an important allied field of pastoral care; for the psychiatrist is "here to stay" and the pastor will increasingly utilize his insights, his methods, and the psychiatrist himself, in his work as a shepherd of souls. Therefore we must understand the field of psychiatry.

"PSYCHIATRY is the branch of medicine which studies and attempts to correct disordered minds. . . . It is the sharpest instrument known to man because it can cut . . . to the core of the mind." The pastor has been trying to do this for many centuries. If psychiatry can fulfill this claim the minister wants to know about it: how it works, what are its strengths and its limitations. The subject of psychiatry is man and his behavior: *total man*, says psychiatry.

Psychiatry is the newest branch of medicine, having its rise into a fully recognized specialty between the two world wars. Now its observations on human behavior are listened to by every major profession and in every field of endeavor.

This book is addressed both "to patient and to physician," for the treatment relationship is a co-operative relationship. The doctor cannot help his patient unless the patient desires help and understands how that help is to be gained. There are chapters on: "How Feelings Make Us Sick," "Emotional Pains," "The Oneness of Mind and Body," "Origin of Types of Personality," "Anxiety," "Fear," "Obsessions and Compulsions," "Schizophrenia," "Alcohol," and other subjects, and an excellent index. This is a good book for the pastor because it deals with the kind of people that he meets in his everyday work—people who come to him for help and people who serve on the official board, in the woman's society, and as teachers in the church school. It is also a book he may loan to *some* of his parishioners.

Like many other books now appearing on psychiatry, this book fails to recognize that there are other disciplines at work in the field of pastoral care, but this is not surprising in view of the fact that the church has increasingly turned over the care of souls to other professions.—***Russell L. Dicks.***

A Minister Interprets Psychiatry

MAYBE YOU'RE NOT CRAZY, *An Introduction to Psychiatry, by Raimundo De Ovies. Tupper and Love, Inc., 236 pp., $3.*

Here is an interesting book on the subject of psychiatry by an Episcopal clergyman, formerly dean of St. Philip's Episcopal Cathedral in Atlanta, Georgia. He is known and loved throughout the South both as an effective preacher and as a pastor. Note that the sub-title to the book is *An Introduction to Psychiatry*. There are brief chapters on "Neurosis," "The Psychosomatic Approach," "Id, Ego, and Super-Ego," "Attitudes," "Conversion," "Ritual and Religion," "Notes on Diagnosis," "Psychotherapy," "Methods," and others. Some of the chapters leave considerable to be desired; for instance, "Methods," in which only very general considerations are suggested—but then we need to remember that the dean is writing an introduction, not a definitive textbook.

Through much of the book I was at a loss to know for whom it was written. I could not imagine a clergyman writing on a medical subject for physicians, especially when his written sources were by medical writers, even though his illustrative material was drawn from his own files. The book is too technical—written simply and clearly though it is—for laymen below the college level. Finally, I concluded that it must have been written for the clergy, in the hope that others might be attracted to it by its title and by reviews. The title is unfortunate: it does not say anything. The sub-title is much better, and as "an introduction" I would strongly recommend this book to clergymen.

It is well written and I judge it to be sound, especially since it was checked by Dr. Smiley Blanton, a well-known Christian psychoanalyst of New York City, who for years has been interested in bridging the gap between psychiatry and the work of the minister. It is a pleasure to read a book upon this subject which neither misinterprets religion nor ignores it. Perhaps this is the answer: since medical writers have moved into the field of pastoral care (a note which I intend to sound until an impression is made), perhaps ministers will have to study psychiatry until we are able to write our own books upon the subject.—***Russell L. Dicks.***

on theory & practice

What About Religio

By EDGAR M. WAHLBERG

The "cold warfare" between management and labor shows the need for application of Christian principles in industry. The pastor of Mt. Olivet Methodist Church, Dearborn, Mich., outlines a church program in which these two factions can serve in common devotion to God, with tolerance and understanding.

"DOES a wage earner need any different kind of religion from anyone else?" This was the first response from a wage earner when presented with the subject of this article. He went on to answer his own question. "The trouble is that pure religion is truth about God and Christ, which is the same for everybody and hard for everybody to accept, but you preachers dress it up to make it easy for moneyed people. You have a religious program for management, and now you want a religious program for the wage earner."

My friend elaborated: "A religious program should include aid and guidance for anyone. The church must provide guidance and understanding for the Christian way of life. Jesus' way suits me—he aimed at the common man. He did not put himself out to make this way easy or especially attractive to Caesar. Jesus wouldn't treat a Henry Ford II any differently."

It would seem that the wage earner does not always feel at home in the church. When asked about it he will say: "You have to make the common man feel at home in church. You can't preach down to him or over his head. The ordinary man hesitates to project himself into a situation which is surrounded and manned by business people and professionals. He won't compete. If he can't participate and feel at home he just stays away."

A religious program should be motivated by the "good news" of the Christian faith—a corrective for all men—preached and taught with redemptive force to all men. Wage earners are willing to accept the implications of that faith and are attracted to it if it is applied to all men. They shy away when religion is one thing for the rich, another for the educated, another for the middle class, and still another for the poor. The end of the wage earner's political and economic struggles is to live in one world with self-respect and security. The kingdom of God as related to the Christian Church should provide one church in which every man can democratically participate as a child of God.

The church must provide a program in which all groups can participate. Careful attention should be given to recruiting wage earners for places of leadership in the local church. They should be made to feel that their experience is important. More wage earners should be inspired to teach church school classes and to participate in all of the activities of the local church. Wage earners should be elected lay delegates to annual conferences, and there they should be elected to jurisdictional and general conferences. Such recognition would give prestige and confidence to wage earners who usually are forgotten men in these areas of responsibility. The working man feels keenly the fact that he is not proportionately represented in the official responsibilities of the church.

Part of the difficulty is in the pattern of industry, in which management and workers are accustomed to a "cold war." The warfare is recorded in the daily press, in this fashion: "Ford, U.A.W. Rush to Head Off Strike; Peace Hopes Bright; Night Talks Called." Today's paper announces a truce. "Ford—U.A.W. Contract Assures Auto Peace." The story is accompanied by a picture of two generals shaking hands, namely, John S. Bugas and Walter P. Reuther; thus an armistice is declared. In the meantime, the union has expended ten thousand dollars in strike preparations, and has gone through the process of removing records from the plants and has lined up its attack to meet a strike deadline. During the same period company officials carried on their strategy in the psychological warfare. In this war, there are few passports between the wage earner and management. Except for negotiations, there are few areas of common interest, and in these instances chosen representatives talk things over.

A religious program should provide a basis of brotherhood where representatives of all groups can go to church and learn to respect and love each other as children of God. In church there is the religion of Jesus. Here men must recognize the common denominator of God.

In more belligerent days a wage earner confided to his minister, "Your Mr. [Blank] is a company stooge. You don't get anywhere with love and brotherhood when he is around." Events proved that the worker was correct. Nevertheless, the church should provide a spiritual climate where differences are forgotten in a common devotion to the worship and service of God.

Churches should organize commissions for social action divided into such committees as Temperance, Credit Unions and Co-operatives, Industrial Relations, Peace and International Relations, Hospitals and Homes, Race Relations, Relief, and Workers' Education. Wage earners, employers, and management should participate in the work of these committees and commissions. Special care should be given to see that persons with opposing views are on each committee. The commission might arrange forums and discussion meetings on important issues and relate them to the Christian faith. In such a program persons of all groups will eliminate the vacuum of suspicion and will develop a spiritual confidence with al

r the Wage Earner?

the members of the church. They will find ways to work together in spite of the pressures which influence them in the special interest areas.

Wage earners are constantly confronted with economic necessity. They cannot spend freely on the educational, cultural, and recreational markets. They do not schedule season tickets for the star performances. Yet they are not unmindful of these needs. The church should be the center of such activities and should care for the whole family, from nursery through maturity. Wage earners will respond readily to boys and girls clubs and youth activities, and are eager to participate in "anything that is good for the community."

It is easy to demonstrate that the church can exist for all the people as they share with others: (1) to cultivate an environment of fair play, fellowship, and understanding; (2) to provide conditions for growth and self-expression; (3) to inspire individual responsibility for personal development; and (4) to create a community responsibility for social conditions and social betterment. There will be a ready response on the part of wage earners if these objectives are properly interpreted and incorporated into the life of the church.

Wage earners often will argue that labor unions practice Christianity more extensively than church members. C.I.O. workers point out their record in race relations. The significance of this is that workers are not ignorant of the claims of Christianity. Furthermore, the drives for social change and revolution come from the conditions in which wage earners live. Wage earners are essential in the regeneration of the church and the building of the kingdom of God. The problem confronting any serious attempt to map a kingdom strategy is how to put the church in the forefront in programs for dealing with human needs. Wage earners have a peculiar advantage in this respect and should be made to feel this responsibility as followers of Jesus.

Back in the twenties, David D. Forsyth, then executive secretary of the Board of Home Missions of the Methodist Episcopal Church, with a shake of his bushy head would exclaim: "Move over in your seats; let the people come in and sit with you." A religious program for the wage earner means this, and it is the obligation of every church. The whole church needs to "move over" and include wage earners and union members on a basis of the widest effective participation and responsibility. Many churches do not go beyond the easy assumptions, opinions, comforts, and securities of their middle class constituents. They little realize that there are other worlds which will help shape the course of destiny. These areas are already overthrowing accepted traditions. The church, in order to fulfil its mission, must rely upon the combined skills of people in all walks of life motivated by the ideals and dynamics of the Christian faith.

Many wage earners pack the churches of the minority denominations, such as the Nazarenes, Church of God, Salvation Army, Pentecostals, various tabernacles, and revival sects. This is a phenomenon that sometimes concerns Methodist ministers conscious of the experiences of John Wesley. The old store building down the street is crowded and hilarious; and nearby, a Gothic cathedral is empty and still. One crowd is just beginning, the other just gave up. One is participating in a religious program where people feel at home; the other has no program for anyone, let alone the wage earner.

These people pay for what they can afford, and are unconcerned about elaborate ritual or trimmings. Their churches are plain. The worshipers are not embarrassed by the presence of "important" people. Their preachers do not belong to service clubs. They are busy, wholehearted people. Spiritual benefits accrue to them as they respond to a higher loyalty—somehow refreshingly simple, but good.

Ask some of them why they attend and their answers will be: "Nobody ain't looking at your clothes. They want you, and you feel at home. These folks are just common folks, like me. I guess if you ask me what they believe, I don't know, but still, I get something. It's no fancy belief—it's just common sense. It's bringing in the Kingdom, somehow. It's not money, money, all the time to pay some fine preacher you can't understand, and to build a church you can't afford. Mind you, I ain't got anything against 'em, but there is the ones that live down where you live, and there's the ones that don't."

Understanding and at-homeness are required of every church in which all groups can work together on a more purposeful program in an environment of fair play and sincerity.

Another problem that concerns men in industrial centers is that union meetings often are held on Sunday morning. Union members are not unmindful of this conflict, and even deplore it. There is a need to sit down and work out a solution. Union members are not likely to adjust their meeting time until they share a responsibility for the church. They know that the church will go on as it is without them. Some churches have a more realistic program. The Catholic Church provides extensive training for union membership. A religious program for wage earners should have a concern for labor and union problems. Union meeting attendance is important and is related to definite values. In a meaningful religious program the wage earner will give church loyalty a higher priority in his circle of values.

Some considerations in the formulation of a program for the wage earner are:

1. A program for all men, which includes the wage earner.

2. The wage earner should be made to feel at home. He must be made to feel that he is wanted and appreciated.

3. The messages and language of the church must be down to earth and straightforward.

4. Careful attention should be given

to recruiting and training wage earners for church work, and they should be called upon to represent the church in official positions.

5. Social action commissions and committees should be provided as common meeting places in which wage earners may share their views and be a party to Christian social action. The commission should give consideration to workers' education classes.

6. A religious program should include cultural, educational, and recreational activities in which the wage earner and his family can participate along with others.

7. The wage earner has a unique perspective and understanding which is essential to the mission of the church.

8. The church must move over and make room in its pews for all humanity, regardless of race or social status.

9. Wage earners would appreciate a recognition of what the writers of the 1852 Methodist *Discipline* had in mind, when they advised in regard to building churches: "Let all our churches be built plain and decent, and with free seats wherever practicable; but not more expensive than is absolutely unavoidable—otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent on them, yea, and governed by them. And then farewell to Methodist discipline, if not doctrine too." The wage earner shies away from pews which are upholstered with satin and church trimmings which are gilded with gold.

10. The wage earner seeks the same sympathetic understanding of his problems as may be accorded any other person. He wants to be sure of equal justice before God.

11. Wage earners seek to know not less about God, but more about man.

Finally, there are no areas which bring greater satisfaction to human beings than working together with the wage earner in the Christian Church and sharing the outreaches of the church into national and international conditions. The greatest thrill of all is the knowledge that together they are the followers of Jesus and that they are doing the will of the Father in the building of one church and one kingdom of God in behalf of all humanity.

Jesus Is Lord

By GEORGE B. CAIRD

Old Testament prophecy concerning the coming of the Messiah had a vital influence in the early church upon the shaping of Christian doctrine, and upon the growing recognition of the real significance of Christ as Son of God. This is the last article in the series on "Jesus' Use of the Old Testament," by the professor of Old Testament at St. Stephens College (Canada).

"IN THE beginning, before all creatures, God begat a certain rational power from Himself, who is called by the Holy Spirit now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, then Lord and Logos." Thus, in one sentence of his Dialogue with Trypho, Justin Martyr identifies Jesus with all the modes of divine revelation in the Old Testament. In doing this he was following to their logical conclusion two lines of thought that are found in the New Testament.

The first was the belief in the preexistence of Christ: *Existing in the form of God . . . [he] emptied himself* (Phil. 2:6-7); he was *the effulgence of [God's] glory, and the very image of his substance* (Heb. 1:3); he was in glory with the Father *before the world was* (John 17:5). The second line of thought was that by which quotations from the Old Testament which originally were intended to apply to God were referred to Christ. Peter speaks of Christ in words which were first spoken of the Lord of Hosts (I Pet. 3:15; Isa. 8:13), and the Epistle to the Hebrews refers to Christ a psalm in praise of the Creator (Heb. 1:10-12; Ps. 102:25-27).

Such quotations, however, are not confined to the works of the "theologians." At the beginning of his Gospel, Mark has set a double quotation, drawn partly from Mal. 3:1, and partly from Isa. 40:3:

Behold, I send my messenger before thy face,
Who shall prepare thy way.
The voice of one crying in the wilderness,
Prepare ye the way of the Lord,
Make his paths straight.

The messenger and the voice crying in the wilderness are associated with John the Baptist, whose function it was to prepare the way for Jesus. But in both Old Testament passages the task of the herald was to prepare the way for God himself. In using these quotations, therefore, Mark is declaring his faith that the coming of Jesus was the coming of God. How did he come to make this assertion?

The earliest and simplest confession of faith made by the Christian church was "Jesus is Lord." But there was an ambiguity involved in the use of the Greek word, *Kyrios,* which was translated "Lord." On the one hand it meant "master," and it could be used of anyone from the master of a household to the ruler of a nation; and already in New Testament times it had acquired the usage which it has in modern Greek—a polite form of address, "Sir."

On the other hand, it was used in the Old Testament as the translation for the personal name of the God of Israel, *Yahweh.* After the exile, this name was never uttered in public worship, partly from reverence, partly from fear that it might be heard and profaned by Gentiles. Wherever it occurred in the sacred text, the reader substituted *Adonai,* "Lord." When the Septuagint translation was made, the translators followed this practice and used the Greek word *Kyrios,* which gave rise to the Latin translation *Dominus* and the English "Lord." The original Hebrew text had no vowels, and when the vowels eventually were written in, the editors wrote in not the vowels of *Yahweh,* but of *Adonai.* The English word, "Jehovah," is the result of trying to combine the consonants of *Yahweh*

(IHVH) with the vowels of *Adonai*.

Kyrios is used of Jesus in the New Testament in every possible sense. On the lips of strangers it means simply "Sir" (e.g., Luke 7:6; John 4:11). On the lips of the disciples it meant more: *Ye call me Master and Lord: and ye say well; for so I am* (John 13:13). Jesus himself claimed to be *Lord of the Sabbath* (Mark 2:28). In a still fuller sense he became Lord only by his death and resurrection (Acts 2:36). This fluidity of meaning, although it did not make for precision, was an aid to a growing theology as the church came to realize more and more of the significance of Jesus. It made it easy for his followers to apply to him sayings originally spoken of Yahweh, and for John to identify him with the Lord whom Isaiah saw in the temple (John 12:41).

The question now arises, did this use of the Old Testament originate with the early church or with Jesus himself? There is some indication that Jesus was the author of it. According to both Mark 9:11-13, and Matt. 11:13, Jesus identified John the Baptist with Elijah, who, in the two verses added to the end of the prophecy of Malachi (Mal. 4:5-6), was expected to play the part of the messenger or herald of the coming of the Lord. By implication, therefore, Jesus identified himself with the Lord who was to come suddenly to his temple. The same conclusion is to be drawn from another saying, which Matthew and Luke both took from their common source, "Q" (Matt. 11:10; Luke 7:27), which records a reference by Jesus to the prophecy of Malachi. Moreover, when Jesus fulfilled this prophecy by the cleansing of the temple, and his authority was challenged, he countered with a question about the mission of John. For, if John were recognized as the forerunner, the authority of Jesus would be established *a fortiori*.

Agreement between Mark and "Q" about a saying of Jesus affords a strong presumption of its authenticity. But, if these passages stood alone in the Synoptic Gospels, unsupported by other claims to divinity on the part of Jesus, we might hesitate to allow them their full force. We must proceed, therefore, to examine the teaching of Jesus about himself as it is recorded in these Gospels.

1. Jesus claimed to be in a unique relationship with God. He was the Son (Luke 10:22; Mark 13:32), *the Son of the Blessed* (Mark 14:61), *the heir* (Mark 12:7). He was addressed as *my beloved Son* (Mark 1:11), where the word "beloved" is equivalent to "only"; the same word is used in the story of the binding of Isaac: *Because thou hast done this thing, and hast not withheld thy son, thine only son . . .* (Gen. 22:16).

2. Jesus claimed to have a unique authority. The Law of Moses was of divine origin; yet he improved on it (Matt. 5:22 ff). Only God could forgive sins; yet he forgave them (Mark 2:1-12). It is recorded of his audience that *they were astonished at his teaching: for he taught them as one having authority, and not as the scribes* (Mark 1:22).

3. Jesus claimed to have a unique mission. He had been described by John the Baptist as "he that should come," and he took up this title in his repeated use of the words "I came." *I came not to call the righteous, but sinners* (Mark 2:17). *I came to cast fire upon the earth, and would that it were already kindled* (Luke 12:49; Matt. 10:34). *I came not to destroy, but to fulfil* (Matt. 5:17). *The Son of man came to seek and to save that which was lost* (Luke 19:10). *The Son of man came not to be served, but to serve, and to give his life a ransom for many* (Mark 10:45).

4. Jesus claimed to present men with a unique challenge. He did not ask them simply for a high standard of moral conduct, nor for obedience to God; he asked them for loyalty to himself. He demanded great sacrifices "for my sake and the gospel's." *He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that rejecteth you rejecteth me, and he that rejecteth me rejecteth him that sent me* (Matt. 10:40; Luke 10:16). *Everyone therefore who shall confess me before men, him will I also confess before my Father who is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven* (Matt. 10:32-33; Luke 12:8-9). Everyone had to make up his mind about Jesus, and on his decision depended his eternal destiny.

5. Jesus claimed that he was going to die a unique death. What the significance of that death was we have already seen in the earlier articles of this series. It was no accident that Mark devoted so large a proportion of his gospel to the story of the Passion.

This survey will have shown that the Jesus of the Synoptic tradition made no such explicit claims for himself as were made for him by some of his greatest followers in other books of the New Testament. But the cumulative evidence of his five claims is enough to show that those later writings were only bringing out that which was implicit in his teaching. There is, therefore, no reason to doubt that when Mark, Peter, and the author of the Epistle to the Hebrews applied to Jesus words which belonged to *Yahweh*, the God of Israel, they were but following a line of interpretation which he himself had adopted.

Yet these writers could not simply identify Jesus with *Yahweh*, for Jesus was known to have prayed to God, often using the language of Old Testament devotion. To him, as to others, the Old Testament had been the authoritative Word of God. In one sense the Lord God of Israel was the God and Father of our Lord Jesus Christ. Yet in another sense it was in Jesus that the Lord had visited and redeemed his people. Both methods of interpreting the Old Testament were employed by Jesus; both methods were in full use in the early church long before attention came to be focussed on the theological dilemma presented by their combination. Worship went ahead of theology, and the church joined to ascribe *blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb*. But when the age of theology arrived, and the church set out to exclude heresy by a clear and systematic exposition of its faith, the interpretation of the Old Testament exercised a decisive influence on the discussions of those Christian statesmen and scholars who, neither confounding the persons nor dividing the substance, hammered out in the heat of controversy the doctrine of the Trinity.

THE EPIPHANY CALENDAR

Epiphany, which occurs each year on January 6th, is the date marking the visit of the Magi, or Wise Men, to the Christ child. It is a time of adoration and dedication. It meant renewed faith and new insight for the "Wise Men of Old."

This year in our Methodist churches we begin a new quadrennium. The emphasis to be made, according to decision of the General Conference, is on "Our Faith." This will be followed in the succeeding three years with emphasis on "Our Church," "Our Ministry," and "Our Mission."

Let us then begin the quadrennium with a declaration of "Our Faith." The first four Sundays after Epiphany provide a splendid challenge. In preparation for the season, which this year contains eight Sundays, we will find invaluable resources for worship in *The Book of Worship* (pages 159-166). The Scripture sentences may be printed at the beginning of the order of worship to set the tone of thought and meditation for the day. It is helpful to use the calls to worship and the collects as found in the suggestions for this season.

JANUARY

9 *First Sunday after Epiphany.* Theme: "Our Faith in God." What is the God of our faith and whence came our faith in Him? We say in the Apostle's Creed, "I believe in GOD, the Father Almighty, maker of heaven and earth. . . ." All of Christendom believes in God! But just *what* do we believe? Let us declare the essential faith of Protestantism in a creative God who knows, cares, and helps his children if they will turn to him.

The concise and clear statement adopted by the more than one hundred ministers who met at Albion College, Albion, Michigan in 1945, forms an excellent basis for sermonic material. "God is the Father, Almighty, the Creative and sustaining spirit of the universe, the source of all wisdom, power and love. He has disclosed himself in His son, Jesus Christ, as the God of righteousness, justice, and mercy. . . . In the Cross of Christ God revealed His pleading, impassioned, suffering love in order that man's rebellious heart might be melted, and that man might become aware that God, against whom he rebelled, waits in mercy to forgive the penitent and restore him to fellowship. . . . God does care for men, for every man, for every woman, for every youth, and for every child everywhere. . . . God is forever endeavoring to redeem man from evil to lead him to find the way to abundant living."

Our faith in God must be that revealed by Jesus Christ. Lift up the teachings of Jesus about God. Declare the Protestant emphasis on direct access to God and justification through faith. Three grand hymns to sing are "God Is My Strong Salvation" (324),[1] "O God our Help in Ages Past" (533), and Luther's hymn of power "A Mighty Fortress Is Our God" (67).

Responsive Reading: "The Goal of Faith" for the twenty-fourth Sunday (Second Reading) is taken from the eleventh chapter of Hebrews and is an excellent choice for the day. John Henry Jowett calls this chapter the "Westminster Abbey" of the Bible, for here are enthroned the spiritual heroes of Israel who had faith in God.

Prayer: O God our help in ages past, our hope for years to come, we thank Thee that thou hast revealed thyself to men of old. For the heritage of faith they have bequeathed to us we give our hearty thanks. Help us to know that "faith is the substance of things hoped for, the evidence of things not seen." Fill our hearts with a passion to achieve a vital and living faith for this day. Gird us with power from on high! Deepen our convictions, heighten our virtues, broaden our vision, enlarge our faith that thy word and power may transform our lives. Encourage us to exemplify our faith to a trembling world. In thy name we pray. Amen.

The suggested lessons for the day from *The Book of Worship* are Matt. 5:1-12 and John 1:1-9. It would be a deeply moving experience if the Sunday evenings from January to Easter could be "Faith Hours" in which the pastor and others would lead in earnest discussion of the doctrines of the church and the principles of Protestantism.

16 *Second Sunday after Epiphany.* Theme: "Our Faith in Jesus Christ." Text: *What Think Ye of Christ?* Matt. 22:42. This is the question of the ages. It is timely and timeless. True, some do not think of him at all. They simply ignore him. By so doing they destroy his teachings, principle, and saving power for their lives. Jesus Christ is the "Great Divide" of all human history. Even our calendars acknowledge this fact.

Let us place Jesus in perspective in history. Why was he born? What did he do? What is our faith in him? Life's greatest question is the one framed by the lips of Pilate, *What shall I do then with Jesus which is called Christ?*

Shall we regard Jesus only as man? Can we not rise to the affirmation of Peter, *Thou art the Christ, the Son of the living God?* Let us affirm his divine sonship, his messiahship. Reveal his voice, his purpose, his promise, his presence. *Behold, I stand at the door, and knock: if any man will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

Sing such hymns as "All Hail the Power of Jesus' Name" (164), "Christ, Whose Glory Fills the Skies" (32), "Fairest Lord Jesus" (III), "Jesus Thou Joy of Loving Hearts." (345).

Prayer: Dear Lord and Master of all mankind, reclothe us in our rightful minds. Accept our humble strivings after faith in thee and thy power to save and redeem. Cleanse us of sin. Wash us of iniquity. In thy perfect life, O Christ, help us to rise above our imperfections. Lead us to a faith that is higher than we have known or practiced. Amend what we are. Help us to be what we might become under thy leadership. Grant us the faith to accept thee as Savior and Lord, redeemer and friend. Fill us with a holy passion for the souls of men. Comfort the sorrowing, heal the sick, strengthen the infirm, befriend the lonely, bring quietness to the distressed. In thy Holy Name we pray. Amen.

Use the Responsive Reading for the ninth Sunday, First Reading, page 572, entitled "Christ the Life." The lectionary for the day is Romans 10:8-15 and Matthew 28:16-20.

23 *Third Sunday after Epiphany.* Theme: "Our Faith in Man." Text: *What is man, that thou art mindful of him?* Ps. 8:4. "What is man?" What is his place in the scheme of things? Some say he is everything. Others say he is nothing. For what purpose came he into the world? We need a doctrine of Man as well as we need a doctrine of Christ and a doctrine of God. Is man only a biological being, a primate? Is he no more than a member of the human species with animal needs and functions? What is our Christian concept of man, made in the *image of God . . . a little lower than the angels?*

[1] All numbers in parentheses following the titles of hymns, refer to their numbers in *The Methodist Hymnal.*

Let us affirm that man is of eternal worth. That he is the crowning glory of God's creation and a citizen of two worlds. Declare that faith in each other is a basic necessity for abundant life—that fallen man can be lifted—that we can rise above failure because he is of eternal worth and God is with him! We may become what we might have been. Faith in God through Jesus Christ finds its natural outreach as we achieve faith in ourselves and each other. Only as co-workers with God can we carry forth his tremendous plan of salvation.

Sing such hymns as "O Son of Man" (121), "A Charge to Keep I Have" (287), and "Are Ye Able" (268). "The Worth of Man" is the Responsive Reading for the twenty-ninth Sunday, page 595. It is suggestive for this day. The lessons in the lectionary are John 3:1-11 and Matthew 6:19-24.

Prayer: Our Heavenly Father, who has created us in thine own image, fill us with an awareness of thy presence within our lives. Wean us from sin and woo us from wrong. Set our feet on paths of righteousness for thy Name's sake. Help us to be worthy to be called thy sons. Where we have fallen short of thy glory cleanse us of our sin and prepare us to rise again. Deepen our faith in thee and in each other. Remove barriers of mind and heart that separate us from those we know not or know too well. Give us to live in humility and divine dignity. Amen.

30 *Fourth Sunday after Epiphany.* Theme: "Our Belief in the Great Commission." Text: *Go ye therefore, and teach all nations.* Matt. 28:19. Christianity is committed to the Christianization of the world. Only as we are effective in outreach will we be effective "at home." Missionary motive and zeal is the natural outworking of faith in God, in Jesus Christ, in Man. If we cannot commend and carry our Christian faith and principles to "all nations" we will fall far short of the "glory of God." Above all let men who have found "new life in Christ" from all nations and races walk before us. The examples are legion.

Let us challenge our people to pray, serve, and give. Our expectations must be great, for the need is great. Woe be unto the man of faint heart and selfish motive. If a returned missionary is available to speak at the service, avail yourself of the opportunity. Likewise another suggestion for either the morning or evening service is to present a sound moving picture with missionary emphasis. "My Name is Han" and "Beyond our Own," produced by the Protestant Film Commission, are excellent.

Sing the great missionary hymns like "We've a Story to Tell to the Nations" (501), "Jesus Shall Reign Where'er the Sun" (479) and "Christ for the World We Sing" (481). The special prayers for Missions and Missionaries on page 344 of *The Book of Worship* are excellent. The suggested lessons are I Cor. 14:8-12, 23-25 and Matt. 6:1-8, 14-18.

FEBRUARY

6 *Fifth Sunday after Epiphany* (Communion Sunday). Theme: "The Meaning of the Lord's Supper."

Many churches are finding it advisable to observe the Lord's Supper more than once each quarter. Some have a special early morning service once a month or more often. Others have communion as a vesper hour. For others the historic sacrament of our Lord is received on the first Sunday every other month, which would cause it to fall on the sixth of February if we begin with World Wide Communion Sunday.

I have found it advisable to give careful instruction at regular intervals concerning the meaning of this sacrament. Tell the story of the first observance in the Upper Room in all of its beauty, simplicity, and symbolism. Present the observance today as commemoration, communion, and communication. It commemorates the life, death, and sacrifice of Jesus Christ as God's son. It is a communion or act of sharing with others and with God. It communicates strength, peace, and spiritual poise. If possible use the entire ritual.

13 *Sixth Sunday after Epiphany* (Race Relations Day). February is the month of great men. As Lincoln's Birthday is Saturday, February 12, center attention this Sunday upon this "Man of the People." Though he was not a member of a church he was a regular worshiper, and exemplified in his life the highest of Christian principles.

"Lincoln, the Man of the People" is a splendid theme. This is the title of the "greatest poem ever written on the immortal martyr," said Henry Van Dyke. Written by Edwin Markham, it was the poem read at the dedication of the Lincoln Memorial in Washington, D.C. Its lines throb with sermonic suggestion.

Use the Responsive Reading for the eighteenth Sunday, page 583, entitled "Christian Unity." The prayer in *The Book of Worship* (on page 165) for Race Relations Day is a meaningful one to use as a collect or pastoral prayer. Stainev's "God So Loved the World" and MacFarlane's "Open Our Eyes," published by G. Shorner, are excellent anthems for this occasion. The lectionary for the day is Acts 9:10-16 and John 15:13-20.

20 *Seventh Sunday after Epiphany* (Brotherhood Week—February 20-27).

Brotherhood Week is a splendid opportunity for improving racial and creedal understanding. This Sunday is a time to bring unity to the foreground. The National Conference of Christians and Jews always has helpful suggestions and materials for Brotherhood observance. Interfaith or interracial speakers add considerably to the worship service.

An alternate emphasis for the church service might be "The Quest of God Through Patriotism," centering on the life of George Washington, whose birthday is observed on February 22. He said "Let us, then, as a nation, be just—observe good faith toward all nations, cultivate peace and harmony with all, and give to mankind the example of a people always guided by an exalted justice and benevolence." The poem by Josiah Gilbert Holland "God Give Us Men," found in *The World's Best Loved Poems* compiled by James G. Lawson (Harper & Bros., 1929), is suggestive.

Excellent hymns are "Where Cross the Crowded Ways of Life" (465), "At Length There Dawns the Glorious Day" (469), and "God Bless Our Native Land" (490). Use the Responsive Reading in *The Hymnal* for the fifteenth Sunday on page 579, "The Commandment of Love." The lessons for the day: Romans 8:12-25; John 5:17-21.

27 *Eighth Sunday after Epiphany* (The Transfiguration. Laymen's Day). Laymen's Day is always observed on the fourth Sunday of February. This year it is significant that it comes the Sunday before Ash Wednesday. Most of the great spiritual awakenings and movements have been carried on by laymen. Let us give special opportunity for sharing and recognition to our laymen. The Board of Lay Activities will provide special suggestions for speakers and materials for use in the service. Guest lay speakers from neighboring churches may be invited, but usually it is advisable to use our own "man power." Recognize to good purpose the endeavors of the organizations of the church with their presidents or chairmen taking part. The lectionary is Heb. 2:5-10; Luke 10:21-24.

The Fountain

KEEP NOT ALOOF

Undoubtedly the Church in recent times has become more and more concerned about her responsibility for Society. Isolationist tendencies still appear. Nevertheless they are doomed. There is no place for social isolation in an age of world wars and atomic bombs.

—Gustaf Aulen, in *Church, Law and Society* (Charles Scribner's Sons)

NOTE FOR BIBLE STUDENTS

For the searching and right understanding of the Scriptures there is need of a good life and a pure soul, and for Christian virtue to guide the mind to grasp, so far as human nature can, the truth concerning God the Word. One cannot possibly understand the teaching of the saints unless one has a pure mind and is trying to imitate their life.

—Athanasius, in *The Incarnation of the Word of God* (Macmillan Co.)

REVELATION OF MAN

The Incarnation is not only a great revelation of God. It is a great revelation of man. It reveals the true genius of human nature. It reveals the true goal of human nature. It reveals a dignity which shines with a strange light of promise even in this bitter and cruel world.

—Lynn Harold Hough, in *Christian Humanism and the Modern World* (Ryerson Press)

PLIGHT OF THE UNREDEEMED

I have already confessed my own adherence to the traditional Christian view that there is no reason to expect any change in unredeemed human nature while human life on Earth goes on. Till this Earth ceases to be physically habitable by man, we may expect that the endowments of individual human beings with original sin and with natural goodness will be about the same, on the average, as they always have been as far as our knowledge goes. The most primitive societies known to us in the life or by report provide examples of as great natural goodness as, and no lesser wickedness than, the highest civilizations or religious societies that have yet come into existence. There has been no perceptible variation in the average sample of human nature in the past; there is no ground, in the evidence afforded by History, to expect any great variation in the future either for better or for worse.

—Arnold J. Toynbee, in *Civilization on Trial* (Oxford University Press)

PROFIT AND LOSS

We can take the science out of the Bible and we have lost nothing. Its essential message is unimpaired. What men may think about the shape of the world is not too significant, but what they think about their destiny is. If we have made progress in the realm of diagnosing and healing disease since the New Testament was closed, let us rejoice. We are still in need of its wisdom about spirits sick with sin.

—Gerald Kennedy, in *Have This in Mind* (Harper & Bros.)

THE STRENGTH OF ONE

My years of research had engraved a conviction immutably upon my heart. Though isolated Protestants were finding spiritual power, though churches here and there were completely serving their people, though laymen's movements were stressing a "new evangelism," though Protestantism had unlimited possibilities within the framework of its democratic nature, one great truth needed to be re-emphasized and restated: The strength of the Christian faith is in the individual, and faith demands personal work.

—Marcus Bach, in *Report to Protestants* (Bobbs-Merrill Co.)

CHRISTMAS THOUGHT

The darkness knows neither the light nor itself; only the light knows itself and the darkness also. None but God hates evil and understands it.

—From *George Macdonald, an Anthology*, C. S. Lewis, ed. (Macmillan Co.)

WHAT MEASURE OF LIFE

We must stop measuring our standard of life by automobiles, production curves, and dollars of income. We must realize that the efficiency of a factory is less important than the character it builds in its workers and the effect of its product on our nation. No standard of living is high when jobs become drudgery and hours dreary, when young men and women cannot afford a family, where children are walled off by brick from sod and sky, where vast numbers of people are so encumbered with mechanistic detail that the spirit has no chance to rise.

—Charles A. Lindbergh, *Of Flight and Life* (Charles Scribner's Sons)

TEST OF CHARITY

I call no man charitable who forgets that his barber, cook and hostler are made of the same clay as himself.

—Thoreau

WHERE IS THE CHURCH?

Because there is something false and incoherent in the relation between the many churches and the one Church, it does not work.

We turn to the churches, and they bear witness to the one Church. We look for the Church, and find the churches. Where is the Church among the churches?

—Angus Dun, in *Prospecting for a United Church* (Harper & Bros.)

THIS "SIMPLE" GOSPEL

We have badly overdone, in American Christianity, our talk about the "simplicity of the Gospel." The Gospel is life, and is no more simple than life: life which can neither be understood nor lived without rugged effort of mind and will. Our life is a part of all history, and our Christian life is a part of all Christian experience from Nazareth even until now. It is a paramount obligation of the leader of Christian thought to know that history, and to make it known.

—George Hedley, in *The Symbol of the Faith* (Macmillan Co.)

LOT'S WIFE

On account of his hospitality and godliness, Lot was saved out of Sodom when all the country round was punished by means of fire and brimstone, the Lord thus making it manifest that He does not forsake those that hope in Him, but gives up such as depart from Him to punishment and torture. For Lot's wife, who went forth with him, being of a different mind from himself and not continuing in agreement with him (as to the command which had been given them), was made an example of, so as to be a pillar of salt unto this day. This was done that all might know that those who are of a double mind, and who distrust the power of God, bring down judgment on themselves, and become a sign to all succeeding generations.

—Clement of Rome, in *First Epistle to the Corinthians*

CAN THE BLIND LEAD?

We are gradually ceasing to be a religious nation and our leaders of thought and action come to their tasks in many instances with no religious vision and with practically no concern for maintaining the faith of the founders of their institutions. I am convinced that no nation can long maintain its moral leadership in the world or can preserve a solid and creative civilization without a faith that transcends material and economic interests. The most important issue, therefore, now before us is the recovery of this transcendent faith, and a genuine return to spiritual leadership.

—Rufus M. Jones, in *A Call to What Is Vital*
(Macmillan Co.)

BEYOND IGNORANCE

To cultivate [a] sense of eternity is the function of all such dialetical criticism as that of Karl Barth and his forerunner, Kierkegaard. As in the antinomies of Kant, the experience of men is pushed back to its boundaries where solutions become contradictions, and we are challenged to reach out in faith where knowledge fails us. For faith is, in the words of John Macmurray, "what you propose to do in the face of your ignorance." It is the task of good preaching—as of other forms of religious education—to lure people beyond their accepted answers for life's riddles to deeper questionings. To accomplish this, it is necessary both to break down facile self-confidence and to point a way. Mountain mists conceal the summits but someone shows the trail to the heights, and the wayfarer goes on beyond the foothills that had looked so high. . . .

—Edwin E. Aubrey, in *Church and Community*
(George Allen & Unwin Ltd.)

WHAT THINK YE . . . ?

. . . You cannot work God, or exploit Eternity. Religion is not intended to make him over after your pattern. If it does anything, it makes you over after his. That or nothing.

And it makes you over by bringing you face to face—with what? Not with the example of a carpenter who came out of Galilee. Millions of people in the world are willing to take off their hat to him. One of the tragedies of our day is that there are thousands of pulpits doing nothing else from Sunday to Sunday, year in and year out. Christianity brings you face to face—with what? With a man who died for his enemies? So one very well-known American preacher has paraphrased it in his book. He made it up. There is no such statement in the Revised Version, or in Moffatt, or in Weymouth, or in Goodspeed. He had to make it up. Certainly there was no such statement back there in the first century when Paul wrote. If there had been, it would never have got out of the first century.

—Paul Scherer, in *The Plight of Freedom*
(Harper & Bros.)

CITIZENS OF HEAVEN

The Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. . . . They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men, and are persecuted by all. . . . To sum up all in one word—what the soul is in the body, that are Christians in the world.

—From Mathetes *Epistle to Diognetus*

CLIMATE OF WORLD PEACE

. . . the success of the Marshall Plan, as now set up, is founded upon a continued flow of East-West trade.

The American businessman, like every other member of the international community, to greater or less degree, has to make a sober choice. He has to decide whether or not he is justified in taking a "calculated risk" in the venture called European Recovery.

On the one hand, he may resign himself reluctantly to the idea that global frictions will persist and degenerate into armed conflict. He would then have to agree that East-West trade be suspended at once as a source of war-making strength for a potential foe. He would have to concede that the Marshall Plan would have to become a more costly undertaking, and would drain America of more credits and commodities than it can well spare. He would have to support a war economy at home, a war economy in Western Europe, and live with the prospect of modern total war within his lifetime.

On the other hand, he can accept the ERP, in all of its implications including East-West trade as a vital part. He could then anticipate new markets in all Europe for his products and new outlets in all the Marshall Plan countries for his capital investment. These would be the rewards of ERP success in a world where growing economic strength and social stability foster the climate of peace.

—Herbert Harris, in *United Nations World*

Problems of Church Unity

REPORT TO PROTESTANTS, *by Marcus Bach. Bobbs-Merrill Co., 277 pp., $3.*

This book vividly presents the findings of a one-man commission on the religious aspects of American life. With something suggestive of the methods of the candid radio, but with a serious and constructive purpose, the author has gone to and fro in the land listening and observing in a great variety of religious circles. The book had its unsuspected beginning in the author's experience as an Evangelical pastor in a small Kansas town where, before he became an Evangelical, he broke a window in the Baptist church, and in retaliation "Den of thieves" was scrawled on the Evangelical church door.

Bach's efforts, in co-operation with a young Baptist minister, to unify the Protestant forces of the town, were thwarted by elements in all the churches concerned that will be perfectly familiar to most readers. Familiar as they are, they are here so dramatically identified and interpreted as to set up in the mind a lasting realization of them. Thus, sceptical Old Doc Reynolds with his warning: "Unite the churches and you'll kill what religion there's left . . . deader than a mackerel"; John Kurtz, Missouri Synod Lutheran, fully indoctrinated and armed in "his isolated Lutheran fortress"; the Baptist banker's affirmation that "Competition is as necessary in religion as it is in business"; and the common resistance of divergent minds to union of churches in a meeting called to discuss union proposals—all these will leave impressions of the problem of church unity clearer than those provided by laboring inter-church committees.

The complexity of this problem grows upon the reader with the invasion of aggressive sectarianism into the rigid denominationalism of the community. Unlike Luther, who nailed his theses to a church door, Saunders, the ecstatic evangelist, "pushed his through every front door." He outpointed even Baptist Langley on the letter of Scripture, converted an alcoholic who had often been admonished in vain, won a group of supposedly safe church members and organized a branch of his sect. When one of his own promising young persons married a Roman Catholic and adopted her husband's faith, and when a banker's widow became a convinced and placid Christian Scientist, the church unionist felt the full force of the old doctor's argument that Protestantism by its nature exemplifies heterotype mitosis, or growth with variation by cellular division. Then, "gravel deep in disillusion," he drove away in his loaded car.

He earned a livelihood in many employments, but chiefly by his violin playing, until he heard Kreisler and locked his own instrument away. An extraordinary experience with the Pentecostals followed. Then came a connection with the University of Iowa which led to the objective examination of American cults in fact-finding visits to Gethsemane Abbey, the Shakers, the Penitentes, Aimee Semple McPherson, Father Divine, the I Am cultists, Christian Science headquarters, the Bahai Tabernacle, and numerous little known but highly self-important and weirdly sensational groups. The membership of these sects and cults is largely recruited from Protestant sources, and the total secession is a heavy loss to the numbers and vigor of the Protestant churches. Some measure of it may be derived from the fact that national conventions of Jehovah's Witnesses alone have attracted as many as 100,000 persons. Some sporadic indications that the old churches are awaking to a new life are noted in the last chapter, and the book closes with expressions of a somewhat clouded hope that the World Council and the local parish may learn to solve their problems together.

This is no ordinary book of academic description and evaluation. It has grown out of a deeply felt desire to find a way forward for American Christianity, coupled with a passion to understand the present realities. It is written in a lively style, but the author has avoided the effect of merely amusing his readers by descriptions of bizarre phenomena. He conscientiously seeks out the spiritual significance of each of the peculiar sects. He does not associate their emergence with any scheme of social stratification. His treatment is too brief to be profound or encyclopedic, but it has the note of authenticity. Marcus Bach has forced upon us the uncomfortable realization that the most vigorous and confident religious elements in America today are in a state of anarchic schism, and that Protestant leadership and ministers face a task of appalling magnitude if the divisive trend is to be arrested.

As a student of the history of the Reformation, I am far from satisfied with the author's conception of the spirit of that movement. Much of our trouble, I think, lies in the acceptance by Protestants (from their opponents) of the view that the Reformation was by intention a divisive movement. An advocate of unity like Dr. Bach might have drawn some comfort from many utterances of the Reformers if he had been aware of them. This, however, is not the point of emphasis, and does not greatly affect the value of the book.—***John T. McNeill.***

Why Christianity?

CHRISTIAN APOLOGETICS, *by Alan Richardson. Harper & Bros., 249 pp., $3.*

The natural man is not the Christian man; but he who has pledged his allegiance to Jesus Christ and has received the gift of faith is still a human being constituted in the same way and possessing the same attributes as any other member of the race. Indeed, what he is as a human being supplies the basic material upon which the grace of God operates; and the new creature in Christ Jesus is still the

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old creature transformed. There is, therefore, a point of contact between man and God, a common ground in human personality where the divine can commune with the human and the Holy Spirit can make His thoughts heard and understood. This point of contact is human intelligence, that attribute of man which distinguishes him from all other objects of creation and which signifies the peculiarity of his relationship to God.

There is, moreover, no natural difference between intelligence as it functions in the realm of religion and intelligence as it functions in any other realm of human endeavor. The "Zeus" of Praxiteles and the *Confessions* of Augustine are both works of art and consummate expressions of the abilities of the human mind. That which differentiates religion from the other activities of life does not lie in man but rather in the nature of religion itself. Indeed, every enterprise of the human spirit is work with something; and the scientific disciplines are all defined by the specific material with which they deal. The techniques of operation which each employs are peculiarly adapted to the nature of the things with which it deals. An astronomer cannot employ a microscope to look at the stars, and a biologist would be helpless before a giant telescope. That which produces any science is the existence of some real entity of creation, and the justification of that science lies in the convincing explanations it makes of the nature of that entity and the benefits which accrue to mankind from the possession and use of the knowledge it has found.

The existence of the Christian Church is the concrete entity which produces the science of theology, and the facts of biblical revelation supply the data with which that science deals. Thus, theology has its own independent categories developed from the nature of the peculiar material with which it works.

The first four chapters of this book are a brilliant justification of the existence of Christianity in relationship to science, social patterns, and to history. The last five chapters are interesting and useful essays on the specific problems of apologetics: revelation and the manner of its justification through miracle and prophecy; the authority of the Bible; and the proper use of faith.

This is the best theological book, in my judgment, published in English in 1947. It is penetrating, clear, and sensible. Every pastor should read it. "A church which loses interest in theology will soon lose interest in its proclamation, and will then be well on its way to becoming an 'institution' which survives merely by means of the momentum of its own machinery, until it finally runs down."—***William R. Cannon.***

Christianity's Future

THE CHRISTIAN OUTLOOK, *by Kenneth Scott Latourette. Harper & Bros., 229 pp., $2.50.*

Bewildered by contrasting predictions such as "By 1960 religion will be only tolerated in major cultures," and "Christianity has entered a new era with the formal organization of the World Council of Churches," ministers and laymen welcome Kenneth Scott Latourette's latest book, *The Christian Outlook.*

"Is Christianity a passing phenomenon? . . . It is nearly two thousand years old, but viewed from the perspective of man's course on the planet, two millenniums are but a moment." Is Christianity still creative? From what branch or branches of Christianity may we expect the next great advances to be made? Along what channel or channels are the main movements to be? What should Christians do to help guide the future course of Christianity? How shall we tap the eternal springs of power? These are the main questions which concerned Christians are asking. Professor Latourette has been answering them in ten lectureships since the end of World War II, and now answers them through the printed page.

Kenneth Scott Latourette, D. Willis James Professor of Missions and Oriental History in Yale University, is competent to give reasoned conclusions. We know him as the author of the seven volume *History of the Expansion of Christianity* and as president of the Baptist Board of Foreign Missions. He has felt the pulse of world Christianity today through his many personal contacts with missionaries of every denomination.

In *The Christian Outlook,* his statements are carefully thought through so that they say as much, and only as much, as the facts warrant. He acknowledges his bias, as every modern historian must, and he measures Christianity in its full dimension against the total earthly life of man. Yet, he does not step aside when he feels that an essay of forecasts is required. This reviewer is in accord with Professor Latourette when he says, "Especially should we look to the historian for guidance. Presumably, because of his familiarity with the past, and his acquaintance with the

ways in which earlier events have followed upon a still more remote past, and his knowledge of the errors and confirmations of prophecies, he should be in a position to guide his fellows as they attempt to look ahead." This guidance is a check against wild creativeness.

Pastors, who are concerned with the year-by-year goals of our local churches and community councils, will find the perspective of Dr. Latourette helpful. *The Christian Outlook* gives another appreciation of the creativeness of Protestantism and its opportunity. While every period of history is one of change, changes today are more rapid and wider reaching. The question-answer-question style of the author is thought-provoking. Professor Latourette is basically optimistic, although realistic. His outlook may be summarized in this sentence: "Far from dying out, Christianity, so history leads us confidently to predict, is in its youth and is to continue to mount as a factor in the human scene."—***Robert F. Ramm.***

Either / Or

RESURGENCE OF THE GOSPEL, *by T. A. Kantonen. Muhlenberg Press, 232 pp., $3.*

This book is "the outgrowth of lectures delivered by the author at the Midwinter Convocation of Luther Seminary, St. Paul, Minnesota." Though written primarily for Lutherans, Protestants of all denominations will find it significant. Though it is a book on theology, thinking laymen as well as clergymen will find it stimulating.

The writer enters upon his subject with a survey of "The Contemporary Theological Scene," contrasting the "confused and anemic state of American theology at the end of the first World War [with] its present robust condition." The reason for this new vitality in theology, he affirms, is due only in small part to the frustrations, fears, and turmoil incident to the times; "the fundamental reason is to be found in theology's rediscovery of its own rich resources and its consequent refusal to be any longer a mere parasite on the natural and social sciences." This, he implies, explains the sharp bend to the right in contemporary theology.

Under the influence of Barth, Brunner, Niebuhr, Tillich, and a resurrected Kierkegaard, theology in America, he writes, has turned toward a more Christian view of God, a more Christian estimate of man, a more Christian emphasis upon Christ as Mediator and Redeemer, and a more Christian appreciation of the Christian Church as a supernatural reality, the mystical Body of Christ.

Following this, the author launches into a competent discussion, from the neo-orthodox point of view, of three great Protestant principles, the "key-principles," he affirms, "of Lutheranism: justification by faith, the authority of the Word of God, and the universal priesthood of all believers." Throughout, the argument is vitally related to present-day needs of men, as the following chapter headings indicate: "Justification by Faith and the Man of Today"; "The Living Word and the Present Need"; "Universal Spiritual Priesthood and Life in Society."

The closing chapter is a trumpet blast, calling contemporary Protestant theology into action, so that the church may be revitalized and society redeemed. Granting the need for a theology in deep and complete accord with the Gospel, he affirms that the greater need is for a first-hand experience of Christ as Lord and Savior by rank and file Christians. The author quotes Leslie Weatherhead's statement to the effect that 90 per cent of church-going people have no vital experience of Christ and hence no awareness of spiritual power. "If this be the case," he asks, "is it not largely because we have allowed people to fall into the error of supposing that if they believe what the Church believes and do their best to carry out the obligations of external church membership, they are Christians and have no need of personal repentance and faith?"

The church must remember, declares the author, that all else it does is incidental to the purpose of confronting children, youth, and their elders with the question and answer phrased by Karl Heim: "Is Christ merely a great personality of the past or is He the living Lord of history who can tell me with full authority what I have to do amid all the complicated problems of the present? Jesus the Lord confronts us all with an Either/Or; we must either commit the whole of our life to Him or repudiate Him passionately and completely." Pastors, he writes, scarcely can make a graver error than assuming people are Christians simply because they have been instructed in Christian doctrine and participate in church activities. "Vital Christianity does not reside in unawakened consciences and unconverted hearts. Preachers today must faithfully and fearlessly rebuke people for their sins. God holds them responsible for their souls." "Contrition without faith is despair; and faith without contrition is arrogance and carnal security."

While not altogether a citizen in the author's theological camp, I say that this is a good book. It is meaty, readable, and provocative—the kind of book Methodist preachers and laymen need for tightening up flabby muscles of the mind.—***Everett W. Palmer.***

Evangelism; Roman Style

WINNING CONVERTS, *John A. O'Brien, P. J. Kennedy & Sons, 248 pp., $3.*

As the subtitle suggests, this is a symposium on methods of convert-making written for lay members as well as for the clergy of the Roman Catholic Church. The twenty-one chapters are of unequal length and value. But all point to the main objective: winning people, especially the 80,000,000 unchurched, to the Roman Church. After reading this well prepared book one can see some justification for Harold E. Fey's conclusion in his series of eight articles in the *Christian Century* some years ago that the Roman Catholic Church may win America.

Obviously, the reader will meet some claims and figures with which as a Protestant he cannot agree. Occasionally, some writers allow the dish of fancy to run away with the spoon of fact. But allowing for bias, exaggeration, and intolerance, there still remains a sizable residuum which may be of real value to Protestants who are interested in propagandizing their faith.

The reviewer was intrigued by the presentations of the editor, professor at Notre Dame, as well as by the contributions of Clare Boothe Luce and Monsignor Fulton J. Sheen. The latter offers much that one is inclined to quote on theology and methodology. One citation must suffice: "This disorder in man has all the evidence of being due to abuse of free will; man cannot get out of it anymore than he can lift himself by his own bootstraps. Only the intrusion into the historical order of the Eternal and the Divine can release men from this servitude." Quite orthodox and sane!

In various chapters great emphasis is placed upon the utilization of the inquiry class, street preaching, active lay participation, group instruction, and visitation evangelism—to which a man like John Wesley would have given unequivocal support. Tracts are widely circulated, much use made of the radio, films, platform presentations, trailer missions, advertising space in newspapers, propaganda by mail, and home meetings, in which, let it be observed, there are to be "no refreshments." Extensive work is being done among Negroes, in the rural areas, as well as in crowded cities. Naturally, we find no reference to or advocacy of mass revivalism.

The charts and pictures and graphs present the novice with a clear-cut view of Roman Catholic claims, her standing and prestige, her unity, uniqueness, age-old history, and relation to the Bible. All this is made to look impressive, and to the uneducated non-Catholic might appear conclusive and irrefutable. How does he know whether the figure for the Roman Church is 431 million while that for all of Protestantism is only 135 million? Equally unacceptable is Jerusalem, A.D. 33, as the origin of the Roman Church.

Omitting the derogatory remarks about Protestants, revising some of the fantastic claims, and substituting Christian for Roman Catholic, the reviewer would be inclined to support the major emphases of the book. Here we find Roman Catholicism at its best; hierarchical claims and ambitions are left in the background.—***A. W. Nagler.***

Pastoral Sermons

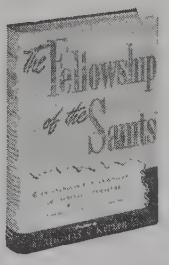
REAL LIVING TAKES TIME, *by Hazen G. Werner. Abingdon-Cokesbury Press, 184 pp., $2.*

Following his book *And We Are Whole Again,* published in 1945; Professor (now Bishop) Hazen G. Werner has written a new book of sermons in similar vein. Its title, *Real Living Takes Time,* is also the subject of the first sermon, and is suggestive as a unifying theme for all the fifteen discussions printed in the book.

These sermons are unlikely to provoke either theological or ecclesiastical controversy. Nor will many reviewers take them up for rapturous praise. But these statements do not discount the value of the book, for it is practical and wise in its counsel. Its obviously commonplace truth shields it from attack while it prevents extravagant commendation.

If one is seeking prophetic utterances, scholarly dissertations, or crusading propaganda, he should look else-

To Own and To Give



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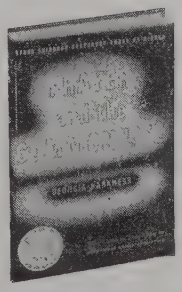

PRAYER AND THE COMMON LIFE

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By EDWIN MIMS—This revealing, stimulating study of the influence of the Christian faith on great English and American poets, past and present, is "one of the most satisfying books on poetry and religion published in recent years."—*Colgate-Rochester Bulletin.* **$2.50**

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where. The Bible is not all taken up with such material. Its wisdom literature may not be as universally inspiring as other passages; but the value, for daily living, of these parts is not seriously challenged. These sermons were prepared to help those in need of personality adjustments and with serious life problems. If they fail, it will be because of refusal or neglect of the advice offered. They are counseling sermons in the best tradition of this type of practical preaching. As such, they may serve as patterns for preachers whose concern for their congregation's individual problems leads them to try to render a most helpful pulpit ministry that provokes to seeking personal interviews. They awaken confidence in the spokesman. But probably their greatest value will be to persons who read them and find that they point the way to the fuller life that Jesus desires for every man.

These messages are fresh in spirit, simple and clear in presentation, sympathetic and winsome in appeal, interesting in style, and marvelously rich in apt quotation and story. Some of the illustrations are admittedly out of the author's own pastoral experience, and I suspect that many presented in anonymity also are derived from the same source.

Bishop Werner does not pose as a psychiatrist. But he fulfils the designation of a good pastoral counselor, who appreciates and understands the values and the methods of this science.

Subjective judgments will enter into preferences among the sermons, of course. But I liked especially, "Everything All Right at Home?" and "My Deeds Are of the Fox."—***Hugh E. Kelso.***

Sermons by Other Names

PARSON'S SAMPLER, *by James W. Kennedy. Pilgrim Press, 230 pp., $2.50.*

The author of this aptly-titled volume has undertaken an ambitious project. Subscribing to the thesis that the sermon is but one of many ways in which to present the gospel effectively, he proposes to delineate other and frequently overlooked channels through which the good news may be spread. As a consequence his book aspires to be "all things to all men." That he succeeds as well as he does in achieving this lofty aim should encourage many of his readers to develop similar "patterns whereby words become the language of power."

After a discussion which is brief and pointed in each case, Kennedy cites samples of his own works in chapters dealing successively with sermons, stories, essays, poetry and prayer, addresses, magazine articles, drama, pageants, radio features, and addresses to civic groups. If he is short on exposition concerning the techniques which these various types of expression require, he is long on example; and his versatility herein ought to send many of his readers scurrying for their pens.

This is not to say, of course, that the examples are all of uniform merit. Quite obviously the author is much more at home in some fields of writing than in others. His stories for children, for instance, struck this reviewer as being far more effective than his dramatic stories for the radio; while his sermon on "Christian Worship—An Adventure" far excels his attempt at mystery story drama, "A Dead Man Nailed to a Gaunt Bare Tree." In fact, the latter is so patently didactic and the characters are so unfortunately named that it probably would tempt our modern teen-agers to term it "something out of this world." So, too, the section on poetry is not strong. Indeed, the author seems to be particularly aware that it is not, for he warns his readers to "tread lightly" as he points out that much "of our so-called poetry is prose arranged in blank verse form or else a rhyming doggerel which is fairly easy for us all." Then, having so warned, he uses the prose style himself. In all fairness, however, it must be said that his poetic attempts have borne fruit in his radio sermon on the theme: "To give light to them that sit in darkness and in the shadow of death."

Throughout his book Mr. Kennedy keeps before the reader, by example more than by exhortation, the necessity for incisiveness and clarity of expression. His themes are often simple, homey subjects drawn from the commonplace to illustrate spiritual truths, as in his essay entitled "A Latticed Fence." Again they are broadly imaginative, like the pageant "Thy Kingdom Come." Whatever medium he is using at the moment, however, he definitely succeeds in his avowed objective of opening up "non-sermonic ways of writing and speaking which carry the good news . . . to different groups of people at possible points of contact often ignored."

The closing section of the book, while brief, presents some practical pointers for the preparation and delivery of addresses and sermons. Although there are occasional references throughout the book to Episcopal polity and procedure, these by no means weaken its impact upon the general reader.

Perhaps the book's greatest value will be for two groups: directors of Christian education planning worship services for their impressionable charges; theologs who are just finding their talents and shaping their vital media of expression.—***Gordon Pratt Baker.***

Dream of a "Kid's World"

THE BELL RINGERS, *by Vern Swartsfager. Macmillan Co., 212 pp., $3.*

Here is a book that should be read by every minister and social worker who is at all interested in youth and their problems—and by parents, too, for the chapter on "Our Four-Flushing Parents" certainly will shake some of us out of our smugness and complacency.

The author, Vern Swartsfager, has been a priest in the Episcopal Church for only a short time, but with a background of newspaper experience, especially as a sports writer, he was ideally suited for the work that he was to do in Dallas, Texas.

Called to be the curate of Saint Matthew's Cathedral,

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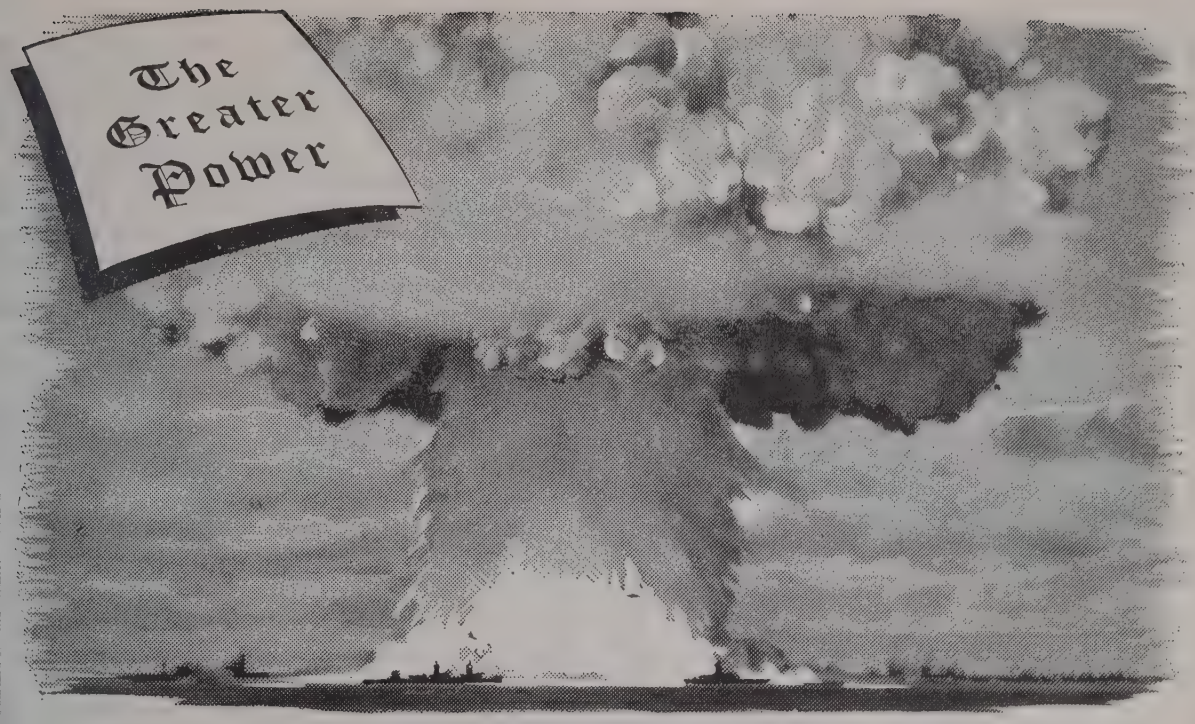

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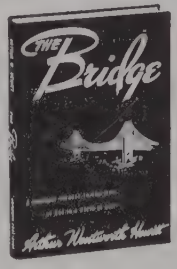

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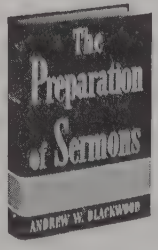

By ANDREW W. BLACKWOOD

This volume treats in detail almost every technique useful in sermon preparation: The "beginnings," the text and textual sermons, the topic and topical sermons, the introduction, the illustrations, the length, the conclusion—and the sermon as an act of worship.

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he soon became very much involved with a gang of youngsters who would ring the Cathedral bells late at night as a signal for the gang to gather to plot some mischief or crime.

The book, giving as it does the case histories of those boys and girls, provides not only thrilling reading but gives to those of us who are working with such situations much needed help, especially as it shows the co-operation between ministers, social workers, judges, probation officers, and others.

The "Padre," as the author calls himself, makes his approach to the boys who think they are tough, by showing them that really they are sissies—that it is much tougher to live hard and clean than it is to lie and steal. His kangaroo court reveals that boys will mete out much more drastic punishment to their own members (and that punishment will be accepted in good grace) than any of us as counselors would think of giving.

In Dallas, Texas, the "Padre" is planning and dreaming of a "Kid's World." He believes in those youngsters—he knows from experience what they will do if they have the opportunity. He says, "I'd fight for any kid; he's worth it." So he plans. Some of us have community houses in the downtown sections of cities where we have seen what workshops, reading rooms, clubs, canteens, and summer camps will do for door-key kids who too long have been neglected, not only by their parents, but by those who find it easier to discuss the problem than to do something about it. We think he is on the right path; we glory in his dream. It is certainly quite a dream, but it does not have to be a bubble just because it is quite a dream.

We are grateful to those boys of his gang who asked the "Padre" how he decided to be a minister; for the "Padre's" response, alone, is worth the price of the book.
—***John W. Rustin.***

Man's Interminable Quest

THE PLIGHT OF FREEDOM, *by Paul Scherer. Harper and Bros. 227 pp., $2.50.*

Paul Scherer first prepared the series of studies, now appearing under this title, for the Cole lectures at Vanderbilt University in the Spring of 1945. They were given during the same week that brought to a close the life of President Franklin D. Roosevelt, and that national tragedy tended to obscure the significance of the author's point of view.

Since that time many things have happened to reinforce the conclusions of this book, *that the freedoms of the Christian Gospel which gave our American Freedom birth offer the only sure road to salvation for humanity.* Compared to the popular freedoms announced as Allied goals in the Atlantic Charter, these are the fundamental

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edoms without which there is no enduring freedom. ncerning the Four Freedoms of the Charter, Dr. herer points out that "We may even have begun to spect that every one of them carries within itself the rm of its own dissolution."

But the word "Freedom" throughout history has been "interminable quest," and the book takes up that est as it relates to human nature, human conscience, man society, and the value and purpose of life.

"To be free," says the author, "is to be engaged in . . . endless moral and spiritual adventure." When that venture is less than moral and spiritual it ends in dis-er. Christ is often quoted as having said, . . . *Ye shall ow the truth, and the truth shall make you free.* Truth truth's sake has become a shibboleth. But what Christ tually said was *If ye continue in my word . . . ye shall ow the truth, and the truth shall make you free.* Without t spiritual purpose, a secular search for truth leads to aos, to self-wrought chains of prejudice and tyranny, to mic wars, to hopelessness and despair.

"The crisis of freedom," says Dr. Scherer, "is a crisis faith." He feels that the church has failed miserably to intain a robust faith, and has too easily been satisfied th humanistic efforts! "The Christian gospel is not a ilosophy, it is not a way of life . . . it has to do pri-arily with what goes on between God and God's counter-rt, Man, as day by day and every hour they come to e each other. . . . We are free when we obey God; we slaves when we quit."

In the New Testament the word best describing man is *t.* Only by virtue of the redeeming love of God, "and t by virtue of what he is in his own right, may a man ld his own against the varied assaults of contemporary ture. It is this redeeming love and nothing else that olves the inevitable tragedy of secularism and enables n to live not in one world at a time, which is life at human levels, but in two worlds at once. . . . And that the very root and stem of his freedom."

Throughout his "interminable quest" for freedom, ac-rding to Dr. Scherer, man will discover the fountain and urce of all freedom in the sovereignty, the immanence, transcendence of God, and in His redeeming love. He st discover that only through the redeeming love of d can human dignity be achieved and freedom enjoyed. will find that only in the word of God made flesh in rist can he discover the image of God, and the power God for his own emancipation from evil. Finally his st will lead him to the practice of creative forgiveness ich alone can build the brotherhood of free men and fil the eternal purpose of Christ.

Paul Scherer is a master artist in the use of words to press exactly his feeling of passion or scorn, sarcasm or proval, irony or conviction. He is profoundly convinced t the only way out of the enslavement of humanity to als and practices that lead to destruction is through the demptive love of God in Christ, and he presents his iefs in vigorous, slashing, brilliant style.

For all who are aroused and disturbed by the unrest l uncertainty of our times, for all who are aware of er conflict, for all who would resist the pull of "this rld," this book offers real help.—***Hugh C. Stuntz.***

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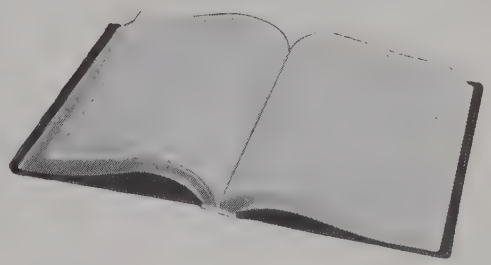

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Books on Liturgy and Worship---II

An Annotated Bibliography by PAUL S. SANDERS

Treating the worship of Lutheran, Reformed, Anglican, Methodist, and Free Churches, this is the second of two articles discussing basic works on liturgy.

IN THE study of liturgy we will benefit most by returning, in every case, to original sources. The old story about the seminarian who had read all the critical commentaries but had never had time to read the Bible itself is relevant in the study of liturgics as well.

Lutheran Worship

The handiest source book for a study of Lutheran worship is Volume VI of the Holman edition of Luther's *Works*. In this excellent series, known as the "Philadelphia Edition," outstanding scholars of American Lutheranism have collected and translated the principal works of the great Reformer, and supplied them with introductions of great value. The liturgical writings are grouped in Volume VI, with a general introduction written by P. Z. Strodach, who likewise translated, edited, and wrote introductions for most of Luther's writings included in the volume.

Next in importance is the current *Common Service Book with Hymnal* of the United Lutheran Church in America. This service-book and hymnal has been in use in several of the main American Lutheran bodies since its adoption in 1917. In it are the calendar, the Service (i.e., the Communion Service—Lutheranism has never departed from the historic assumption that the Eucharist is the normal Sunday service), the Prayer Offices (Matins and Vespers), the proper introits, collects, epistles, gospels, antiphons, and so forth, together with other forms of prayer, the Psalms, canticles, and the occasional services (baptism, confirmation, and so forth).

The hymnal was revised in 1929. A new edition of the entire book, both service-book and hymnal, is now in preparation for the use of a larger number of Lutheran bodies in both the United States and Canada.

Liturgical scholars generally are agreed that Swedish Lutheranism has best succeeded in preserving the historic elements of the liturgy, while at the same time conforming it to the best traditions of Reformation worship. A good work in English in this connection is *The Swedish Rite*, by Eric E. Yelverton.

An excellent introduction to the spirit of Lutheran worship is *The Mystery of God*, by Wilhelm Staehlin. Its reading is rewarding quite apart from an interest in detailed liturgical studies.

Far and away the best American work on Lutheran worship is the recently published *magnum opus* of L. D. Reed, who for more than thirty years has been professor of liturgics in the theological seminary at Mt. Airy, Penna. The distilled wisdom of long years of study and thought is to be found in *The Lutheran Liturgy*, and every serious student of worship will need to be acquainted with the work. (Reviewed in The Pastor, June, p. 28.)

A valuable description of Lutheran rites and ceremonial is to be found in the book, *A Manual on Worship*, by P. Z. Strodach. Much of its usage could be adapted with profit to the rites of other churches.

Reformed Church Worship

Most of us need to be reminded that the worship of the Calvinistic tradition was in its beginning liturgical. We are so used to the worship practices of American Presbyterianism, and to the Puritan objections to Prayer Book worship in the history of the Churches of England and Scotland, that we easily assume that such non-liturgical worship was the intent of Calvin and his immediate followers.

Calvin himself, however, issued several forms of prayer. Far from intending the infrequent celebration of the Eucharist that has become common in Reformed Churches, he advocated a weekly celebration of "the Lord's own Service on the Lord's own day." He once characterized the infrequent celebration which the civil magistrates of Geneva forced on him as "quite certainly an invention of the devil." All this may be followed up in one of the really important studies of Reformed worship: *John Knox's Genevan Service Book, 1556*, by William Maxwell. The appendices are especially rich in source material.

Mention has been made in Part I of this bibliography [Nov., p. 41] of Maxwell's other volume, *An Outline of Christian Worship*, which, while treating of the entire history of the subject approaches it from a Reformed point of view, and is most valuable in its section on Reformed worship.

Calvin's own forms of worship, together with his treatises on the sacraments, may be found in the collected *Tracts*, Volume II, published by the Calvin Translation Society.

John Knox's "Book of Common Order 1564," may be found in the collected *Works*, edited by David Laing, Volume VI, published by the Wodrow Society. It is also included, together with the "Westminster Directory for Public Worship," in the standard volume bearing as its title these two titles in conjunction, which was edited with historical notes by G. W. Sprott and Thomas Leishman. Sprott wrote another volume entitled *The Worship and Offices of the Church of Scotland*, which were lectures delivered in the four Scottish universities. The lectures are chiefly a historical study of the Westminster Directories.

Direction concerning worship in the Presbyterian Church in the U.S.A. may be found in the "Directory for the Worship of God," in *The Constitution of the Presbyterian Church in the U.S.A.* Forms of worship are provided in the *Book of Common Worship*, the first edition of which appeared in 1905-6, under the editorship of Henry Van Dyke. This was followed by a revised edition in 1932. The latest edition is that of 1946 which would appear to rest upon a more thorough knowledge of sources than former ones. The 1933 Presbyterian *Hymnal*, edited by Clarence Dickinson, is conceded to be one of the best contemporary Protestant hymnals.

Other service-books that should be consulted are the *Book of Common Order*, 1932, of the United Church of Canada (which included the Presbyterian Church in Canada), and the *Book of Common Order*, 1940, of the Church of Scotland, published since the union of the Established Church with the United Free Church. Both are considered to be among the best present-day exemplars of Reformed worship.

Anglican Worship

The Book of Common Prayer, next to the King James Version of the Bible, has been the most influential single volume in the religious history of English speaking peoples. Its value for Methodists is incalculable, and students of Methodist worship must of necessity first become acquainted with the history of Anglican worship.

The standard editions of the Book of Common Prayer are: the First Prayer

ok of Edward VI, 1549; the Second ayer Book of Edward VI, 1552; the ayer Book of Elizabeth, 1559; the ng James Prayer Book, 1604; the so-led "Laud's Prayer Book," 1637, ich Charles I tried to force on the urch of Scotland, precipitating the olt of the Covenanters; and the ayer Book of the Restoration, 1661, ich is still the official liturgy of the tablished Church in England.

The classic work comprising the vari-s texts of the Prayer Books is F. E. ightman's *The English Rite*, in two umes. Its subtitle, "A Synopsis of the urces and Revisions of the Book of mmon Prayer, with an Introduction d an Appendix," adequately charac-izes this monumental work. Unfor-nately it is now out of print, but it available in libraries. [1]

Many proposals for revising the 1661 ayer Book have been made, especially this century. A book finally was awn up and approved by the church; d having been revised in 1928, was esented to Parliament for ratification. e "Proposed Book," as it is now com-only known, was rejected by Com-ns, but was nevertheless authorized use in the church at the discretion of diocesan bishops. It is in many ways improvement on the old book, restor-; a good deal of the ancient Catholic ge of the church which had been ittled away, bit by bit, in the long uggle with Puritanism and Dissent in glish church history.

Reference was made in Part I of s bibliography to the monumental rk, *Liturgy and Worship*, edited by rke and Harris, and to Gregory Dix's omparable study, *The Shape of the urgy*. These two books are indispen-le for an understanding of Anglican -ship.

The standard history is *A New His-y of the Book of Common Prayer*, tten by Francis Procter and revised W. H. Frere. Though last revised in 5, the book has been reprinted sev-l times. It is out of print at the nent, but is full of valuable informa-.

The standard editions of the Prayer k of the Protestant Episcopal urch in the U.S.A. are those of 1789, 2, and 1928. The book now in cur-use is the 1928 version, but in 4 a revised lectionary was intro-ed into the otherwise unchanged 3 edition.

The history of the American Prayer Book is traced in a standard volume, *The American Prayer Book: Its Origins and Principles*, by E. L. Parsons and B. H. Jones. Other American contributions to Anglican liturgical scholarship include the popular but stimulating little volume, *Prayer Book Interleaves*, by W. P. Ladd, and *The Book of English Collects*, edited by J. W. Suter, Jr.

A reference work of exceptional value is *The Prayer Book Dictionary*, edited by Harford, Stevenson, and Tyrer. This volume is a veritable mine of information, not only on Anglican worship but on liturgics generally.

The Episcopalian *Hymnal*, 1940, should be consulted, both for an unusually large number of fine hymns, and especially many plainsong tunes, and for a substantial section of service music, including canticles and four complete choral settings of the communion service.

For a glimpse at other liturgies of the Anglican communion, one may study a small volume edited by J. H. Arnold, entitled *Anglican Liturgies*. In it are the texts and discussions of the liturgies of the Anglican Churches of South Africa, India, Ceylon, and Scotland.

Methodist Worship

The sources for Methodist worship, apart from the Prayer Book, may be covered briefly. In revising the Prayer Book for the Methodists in America, Wesley wrote: "I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of solid, Scriptural, rational piety than the Common Prayer." Wesley's revision he called *The Sunday Service*. [2] There were two American editions, in 1784 and 1786. British editions are more numerous, and the *Sunday Service* is still in use in Britain. While never officially abrogated, the *Sunday Service* quickly fell into disuse in the American church. The Communion Service and the "occasional services" were taken over into the *Discipline* and subsequently became the Ritual.

The *Sunday Service* was reprinted by order of the General Conference of the southern church, in 1867; and again by the publishing agents of the northern church, in 1894.

Editions of the *Discipline* in which changes in Methodist liturgical forms can most easily be traced are: that of 1792; the 1854 to 1870 southern; the 1864 and 1868 northern; the 1910 southern; the 1916 and 1932 northern; and the 1939 Uniting Conference *Discipline*. The most recent Methodist litur-

[1] American Library Service, 117 West 48th et, New York 19, N. Y., offers to locate of print books and quote prices on them out obligating the inquirer to buy the books uestion.—*Ed.*

[2] For a more extended discussion of this revision, see "Methodism's First Prayer Book," by Paul S. Sanders, The Pastor, Mar., p. 20.

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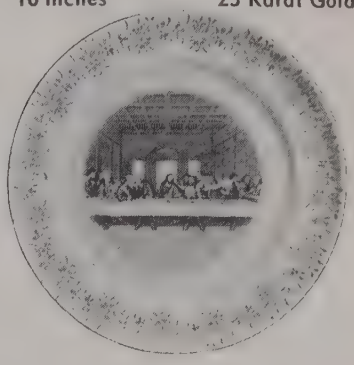

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gical product is *The Book of Worship,* 1945.

The standard work on Methodist worship is by Nolan B. Harmon, Jr. It is entitled *The Rites and Ritual of Episcopal Methodism,* and is a detailed, scholarly, and valuable study. It is now out of date, since both unification and the issuance of *The Book of Worship* have taken place since it was published. It is also out of print. The Methodist Publishing House could render a great service to the church by commissioning a comprehensive history and critique of Methodist worship, and by aiding in its widespread dissemination. (What do our readers think?—Ed.)

Only two works on Methodist worship are of any note, one being much more valuable than the other: One is the *History of the Ritual of the Methodist Episcopal Church,* by Bishop J. B. Cooke; the other is *The Practice and Experience of Christian Worship,* by F. S. Parker.

Contemporary Methodist hymnody can be studied in the 1935 *Hymnal,* and with the aid of R. G. McCutchan's excellent "companion," entitled *Our Hymnody.*

Free Church Worship

While to most of our minds Presbyterians and Methodists are among the "free churches," this is not entirely true with respect to their liturgical heritage. Both traditions originated in environments that took liturgical worship for granted; and while both have departed sharply in this respect from their origins, a case can be made out for including them among the "liturgical churches."

In the nature of the case there exists little definite information concerning the standards of free church worship. A discussion of Congregational worship can be found in two manuals: one edited by W. E. Barton, entitled *The Law of Congregational Usage;* the other edited by C. E. Burton, *Manual of the Congregational and Christian Churches.*

Reference was made in Part I of this bibliography to the volume *Christian Worship,* published by the faculty of Mansfield College, Oxford. While this valuable study was done by Congregational scholars, there is nothing sectarian about it. Part III, consisting of "Contemporary Studies," is approached from a free church viewpoint.

A work of some note, published only this year, is *A Book of Worship for Free Churches,* prepared under the direction of the General Council of the Congregational Christian Churches. An introductory essay on symbolism in worship should prove useful to persons standing in a non-liturgical tradition. While leaning heavily on the Book of Common Prayer, this book has much to commend it on its own. Especially noteworthy is its lectionary, planned in a two-year course, with lessons from the Psalms, the Old Testament, and the Gospels and Epistles. Such a program of Scripture reading very nearly approximates that which was common in the church for many centuries, from very early times.

Descriptions of Quaker worship practices can be found in *The Faith and Practice of the Quakers,* by the late Rufus Jones; in W. W. Comfort's delightful little book, *Just Among Friends;* and in a pamphlet by D. V. Steere, *Community and Worship.* Older sources are the Journals of George Fox and John Woolman. A Pendle Hill pamphlet entitled *The Quaker Meeting,* by H. E. Collier, is valuable also. All other Christians, both in the liturgical and evangelical traditions, would benefit from an appreciative concern with Quaker silence.

While in itself of no unusual value, a recent book entitled *Worship in the Churches,* by W. R. McNutt, a member of a Baptist theological faculty, takes a carefully delineated free church approach to the subject.

Lutheran

Martin Luther, *Works,* Vol. VI. A. J. Holman Co., 1932, 521 pp., $3.

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Eric E. Yelverton, *The Swedish Rite.* Macmillan Co., 1921, 159 pp., $3.

Wilhelm Staehlin, *The Mystery of God;* tr. by R. B. Hoyle. London: Student Christian Movement Press, 1937, 224 pp., 7s 6d ($1.50).

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Paul Z. Strodach, *A Manual on Worship.* Muhlenberg Press, rev. ed. 1946, 379 pp., $5.

Reformed

John Calvin, *Tracts,* Vol. II, "Containing Treatises on the Sacraments, Forms of Prayer, etc."; tr. by Henry Beveridge. Edinburgh: Calvin Translation Society, 1849. [Especially pp. 95-128.]

John Knox, *Works,* Vol. VI, containing the "Book of Common Order, 1564, Psalms of David in English Meter, etc."; ed. by David Laing. Edinburgh: The Wodrow Society, 1895.

W. D. Maxwell, *John Knox's Genevan Service Book, 1556.* Edinburgh: Oliver & Boyd, 1931, 222 pp., 12s 6d ($2.50).

G. W. Sprott and Thomas Leishman, *Book of Common Order and Directory of the Church of Scotland.* Edinburgh: Wm. Blackwood & Sons, 1868, 368 pp. (out of print).

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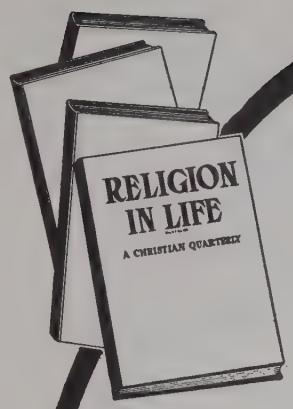

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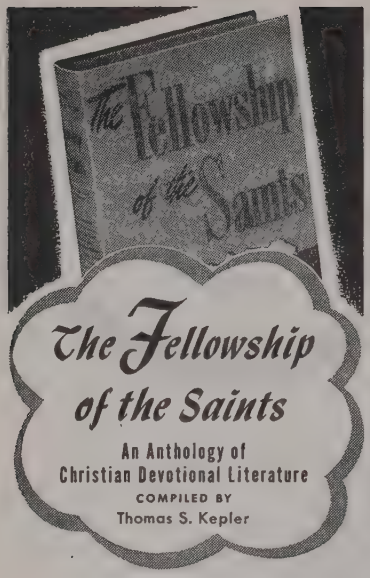
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METHODIST PUBLISHING HOUSE

monday morning

Ministers' Morals

By NORMAN S. REAM

A NOTORIOUSLY profane man was sitting in the barber's chair. As the minister came through the door he saw the barber lean over and whisper something to his customer which easily was overheard, "Be careful what you say—he's a minister."

Every minister is familiar with such an experience. His delicate ears and sensitive spirit must be protected from the cruel facts of life. Such a situation used to bother me no end. But as I have advanced in the ministry I have concluded that perhaps such a situation is a blessing in disguise. May it not be indicative of an attitude on the part of laymen which is both appropriate and praiseworthy?

It may well be that laymen have a higher regard for the clergy than the clergy has for itself. Behind this desire to shield the minister from profanity and off-color stories may be a recognition that the clergy stands for something that laymen admire and respect. The minister represents a way of life which is good and noble, and for which the layman knows he should be striving, also. Not that the minister is a saint, but he stands for something which demands respect. Thus, the desire to shield him from evil is motivated by the recognition that there is a good life to which all men should aspire.

Standing in such a position, the minister has thrust upon him a tremendous responsibility. He becomes the conscience of his congregation, if not of the entire community. He must, therefore, seek to be above reproach. Granted that the impossible is often expected of him, yet this very fact makes it necessary for him to strive to be what the laity expect.

Unfortunately, however, there are many clergymen derelict in the matter of morals. I am not here concerned with the minister's relations with members of the opposite sex. That matter is indeed serious, but the number who fail at that point are a very small minority. More important is the number of little things which to ministers may seem insignificant, yet which loom large in the mind of the ordinary layman. Too many ministers take it for granted that they should be the recipients of special favors. It is not uncommon to find a clergyman who thinks that because he has given his life in service to God the people of his parish should be alert to serve him. If he gets a ticket for some minor traffic offense he should not have to pay it—he is on God's business. The chief of police should be willing to "fix" it for him. And, of course, he will expect a discount on whatever he buys because everyone knows that his salary is not what he could have received had he entered some other profession. If the discount is not offered he may even ask for it.

In reality he often is receiving more money than many of his parishioners who get no discounts. If his financial condition is precarious then he had better restudy his budget or take up the matter with the officers of the church. There are other ministers who assume that they should get free tickets to concerts and lectures. Still others feel that they should never have to wait in line like the rest of their fellow men, but should be admitted through the side entrance.

All of these are minor offenses in morals. Others can be mentioned: Not long ago I listened to a representative of the office of the Collector of Internal Revenue explain that a large percentage of clergymen never file an income tax return. There may be some room for argument as to what one owes God and what one owes Caesar, but certainly the conclusion cannot be that the clergy can ignore the state which provides him with services that he does not hesitate to use. There are those, also, who take their ordination vows with their fingers crossed, who pledge themselves to refrain from the use of tobacco and then break their pledge

th impunity; who promise to heed d respect their superiors and then ticize all their doings, with any- ng but a spirit of love. There is matter of jealousy and envy be- een clergymen of the same denomi- tion. None of these things escapes eye of the alert layman.

One of the greatest faults of the nistry is generalization. Many a nister becomes derelict in his duty d in his morals when he preaches subjects concerning which he is informed or only partially in- med. It is just as immoral to utter neralities about labor-management ations without knowing as many of facts of the case as possible, as it to condemn a man before he has en given a chance to defend him- f. In his desire to apply Christian nciples to real and specific prob- ns, the minister must be extremely eful not to oversimplify the situa- n as it actually exists.

Finally, the minister must always ctice what he preaches. If he ad- nishes his people to pray, then he st pray, also. If he exhorts them be strictly honest and moral, he st strive to be strictly honest and ral. If he calls upon them to give rificially, he must do likewise.

To guard the morals of others while glecting our own is to become a ad leader of the blind.

(Norman S. Ream is pastor of nmerfield Methodist Church, Mil- ukee, Wis.)

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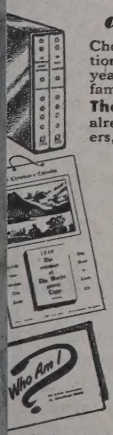

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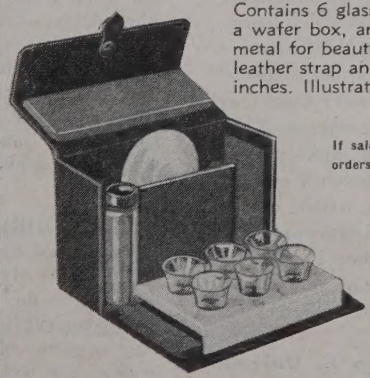

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BOOKS BRIEFLY NOTED

LET ME COMMEND, *by W. E. Sangster. Abingdon-Cokesbury Press, 150 pp., $1.75.*

The author, distinguished Methodist minister of Westminster Central Hall, London, and Sam P. Jones lecturer on evangelism at Emory University, commends realistic evangelism as the one promising remedy for much of the world's present perplexity. Realistic evangelism, he argues, must be based upon a practical and effective combination of platform appeal, team work, and personal witnessing. The lectures abound in constructive suggestions for the combination of these methods in a workable evangelistic program.

HOW WE GOT OUR DENOMINATIONS, *by Stanley I. Stuber. Association Press, 224 pp., $2.50.*

Written for Christian laymen, this book is a primer on church history. Chapters are brief and subheadings are used liberally. Following each chapter are lists of suggested "helps for study"—written work, oral discussion, and special assignments. The history of the Christian Church from Jesus' earthly life up through the Protestant Reformation is treated in the first half of the book; in the latter half, the larger denominations in North America today are discussed in terms of their distinctive beliefs, organization, and historical reason for existence. This may prove of real value to the pastor as a text book for use with adult groups.

THE GREATEST QUESTIONS OF THE BIBLE AND LIFE, *by Clarence E. Macartney. Abingdon-Cokesbury Press, 233 pp., $2.*

Eighteen sermons by the pastor of First Presbyterian Church, Pittsburgh, Penn., and author of numerous volumes designed to aid in preaching. In these sermons he chooses some of the great questions raised in the Bible and interprets the answers given therein.

LUTHER AND MUSIC, *by Paul Nettl. Muhlenberg Press, 163 pp., $2.25.*

Methodists think of themselves as a singing church, and like to recall the influence of the Wesleys in developing congregational singing. Those interested in hymn singing and church music will appreciate this volume which brings out Martin Luther's profound influence in this direction in the sixteenth century. One of the Reformer's special interests was in composing songs "so that God's word may resound in the singing of the people." In *Luther and Music,* the author shows how Luther was the link between medieval music and that of the early eighteenth century master Johann Sebastian Bach. He also writes of the influences of orthodoxy, mysticism, and pietism upon the musicians between Luther and Bach. Author Paul Nettl, Czechoslovakian musicologist and educator, now heads the music department of the University of Indiana.

CHANNELS OF DEVOTION, *by Gladys C. Murrell. Abingdon-Cokesbury Press, 106 pp., $1.*

Intended for use as devotional programs, each of these twenty-four topical worship services consists of suggested scripture readings and hymns, poems, a story, and prayer. The author states that "youth and adult groups in the church were kept especially in mind in the planning of this book."

SELECTED MOTION PICTURES, 1948-49, *Association Films, 64 pp., on request.*

This catalogue of the Y.M.C.A. Motion Picture Bureau lists educational, religious, and entertainment films, some of which may be used free of charge. Association Films is described in this catalogue as "an audio-visual education service of the National Council of Y.M.C.A.'s for schools, colleges, churches, clubs, industries, Y.M.C.A.'s and other community organizatoins." The address: 347 Madison Ave., New York 17, N. Y.

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS, 1949, *by Earl L. Douglass. Macmillan Company, 428 pp., $2.*

The twenty-eighth annual volume in this series of practical expositions of the International Sunday School Lessons.

GRACE ABOUNDING TO THE CHIEF OF SINNERS *by John Bunyan. Zondervan Publishing House, 11 pp., $1.50.*

This is the spiritual autobiography of the seventeenth century English Baptist preacher, best known as the author of *Pilgrim's Progress.* Bunyan was poorly educated—he did not get beyond the second grade in school—but his style of writing is marked by both lucidity and dignity. This is undoubtedly due to the fact that he read the King James Version of the Bible almost constantly, particularly so during his years in prison; echoes and direct quotations from the Bible are to be found throughout *Grace Aboundin.* This account of the conversion and early Christian career of a former drunkard was written while the author was in prison, where he had been placed because the popularity of his preaching provoked the jealousy of his fellow-preachers beyond endurance.

QUESTIONS JESUS ASKED, *by Clovis G. Chappell Abingdon-Cokesbury Press, 181 pp., $2.*

The pastor of First Methodist Church, Charlotte, N. C. here presents seventeen sermons, using as texts questions that Jesus asked his disciples, his hearers, and his enemies. The relation of sermon titles to texts is, in itself, instructive. Examples are: "The Antidote for Worry," Matt. 6:27; "The Habit of Faultfinding," Matt. 7:3; "The Supreme Question," Matt. 16:15; "Profit and Loss," Mark 8:36; "The Great Disturber," Luke 12:51; and "Changing Hearsay Into Experience," John 18:34. These sermons are well organized and contain a number of striking illustrations.

POCKET BIBLE HANDBOOK, *by Henry H. Halley Published by Author, 764 pp., $2.*

This is the eighteenth edition of a highly-condensed commentary on the Bible. Included in it are standard helps, archaeological data, a summary of church history, and outlines of various ideas in the Bible. It is intended for those who need a less technical and less extended treatment of the Bible than that required by ministers; consequently, its chief usefulness will be to laymen.

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A Matter of Life and Death

¶ Ask yourself, as you listen to the prophecies of Advent and to the stories of Christmas, whether your attitude toward death has changed; whether you are any longer in servitude to the fear of death; and whether you can stand the image of your own death. Do not deceive yourself about the seriousness of death—not death in general, not the death of somebody else, but your own death—by nice arguments for the immortality of the soul. The Christian message is more realistic than those arguments. It knows that we, *really we*, have to die; it is not just a part of us that has to die. And within Christianity there is only one "argument" against death: the forgiveness of sins, and the victory over Him who has the power of death. It speaks of the coming of the Eternal to us, becoming temporal in order to restore our eternity. The whole man is mortal and immortal at the same time; the whole man is temporal and eternal at the same time; the whole man is judged and saved at the same time, because the Eternal took part in flesh and blood and fear of death. That is the message of Christmas.

—Paul Tillich, in *The Shaking of the Foundations* (Charles Scribner's Sons)